Minutes of the

Meeting of the Executive Committee

of the

World Council of Churches

14 - 19 September 1994

**Meeting held at the Faculty of Theology,
Bucharest, Romania**

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FOREWORD

This meeting of the Executive Committee took place at the Faculty of Theology of the University of Bucharest, at the invitation of the Romanian Orthodox Church. The Reformed Church and the Lutheran Church were represented by observers.

Daily Worship was held in the Patriarchal Paraclis of St Spiridon, and was led by members of the Executive Committee, with accompaniment by the church choir.

On the evening of Thursday 15 September, His Beatitude Teoctist, Patriarch of Romania, invited members of the Executive Committee and staff to a Reception at the Patriarchate.

On Friday afternoon, 16 September, Committee members and staff were escorted on a city tour, followed by a visit to the Cernica Monastery where they received generous hospitality. A second group visited the AIDRom premises and had an opportunity to learn something about the work of this Ecumenical Association of Churches in Romania.

On Sunday morning 18 September, members and staff attended worship at a number of local churches.

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After the meeting, a group of Committee members and staff made a two-day visit to Iasi and to a number of monasteries and other sites of interest in the region of Moldavia, at the invitation of Metropolitan Daniel of Moldavia and Bukovina.

On Thursday 22 September, a meeting with representatives of Romanian Churches was held in Bucharest.

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World Council of Churches

EXECUTIVE COMMITTEE MEETING

Faculty of Theology, University of Bucharest
14 - 19 September 1994

1. OPENING ACTIONS

A. Worship

Opening Worship on 14 September, the Feast of the Elevation of the Holy Cross, took place in the Patriarchal Paraclis of St Spiridon. Daily morning worship, prepared by Rev. Ioan Sauca, was led by members of the Executive Committee.

B. Call to Order and Welcome

The Moderator, Archbishop Aram Keshishian, called the meeting to order at 9 a.m. on Thursday 14 September. He greeted members of the Executive Committee and guests present, reminding them of God's call to serve his Church and to participate in his mission in the world.

Although many World Council consultations and meetings had taken place in Romania over the years, this was the first time that a meeting of the Executive Committee had been held in the country, and the Moderator expressed gratitude to the Romanian Orthodox Church for their invitation to come to Bucharest. He also greeted representatives of the Reformed Church in Romania and the Evangelical Church of the Augsburg Confession who were present as guests. He saw this as an important stage in the history of Romania when the churches are called to participate actively in the process of nation-building.

The Moderator reminded the Executive of the events in South Africa since its last meeting in Johannesburg in January 1994: following the elections, he, together with Ms Mercy Amba Oduyoye, had represented the World Council at the inauguration of President Nelson Mandela. South Africa should remain high on the agenda of the WCC and he was sure that every effort would be made to renew commitment to the Council's ministry of reconciliation, justice and peace in South Africa.

The agenda for this meeting included some important items for decision, especially with regard to the preparatory process for the next Assembly. Members were urged to participate fully in the work to be done.

The Moderator then expressed a special word of welcome to His Beatitude Teoctist, Patriarch of Romania, noting with appreciation the active participation of the Romanian Orthodox Church in the life and witness of the WCC over the years. He invited the Patriarch to address the Executive Committee.

His Beatitude Teoctist welcomed the Executive Committee and all those present in fraternal love and spiritual joy, quoting the biblical greeting "Blessed are those who come in the name of the Lord!" He gave thanks to God that, after 45 years of humiliation and oppression, he was able to welcome his guests in freedom, without fear of repressive consequences. Secondly, the Patriarch expressed gratitude for all that the WCC had meant for the Romanian Orthodox Church since it had joined the World Council of Churches in 1961.

Although the Church had often been through times of hardship and martyrdom for the sake of Christ and the Gospel, the period of communist and atheistic dictatorship had confronted Romanians with suffering beyond anything they had endured in the past. Atheism having been adopted as the official State ideology, the name of God and all traditional Christian values had been erased from school books and publications, while efforts were made to isolate the church from society in order to ensure its silence. At a time when the Church was seeking ways of survival and witness within a social context hostile to the Gospel, acceptance as a member of the international Christian family in the WCC was seen as an event full of hope: as a part of the worldwide Christian community, the church no longer felt so isolated. The coming together in dialogue through the WCC of the two Orthodox families - Eastern and Oriental - had also been a source of encouragement.

The Patriarch expressed thanks to the Christian community for its ecumenical solidarity over those difficult years, and more recently for its continuing support in enabling Romanian theological students to study both at the Ecumenical Institute at Bossey and at other Universities abroad, as well as for assistance in the provision of books and publications on contemporary theology.

Forty-five years of atheistic communism had shown that, as long as the Gospel of Christ is preached, the Church does not lose its prophetic dimension even if it is forced to be silent on social or political issues, for the Gospel itself becomes the voice of the voiceless and the hope of the hopeless, the source of power and renewal

which destroys the walls of oppression. The Gospel of Christ, witnessed to through Liturgy and preaching during the years of subjugation, had borne fruit in the readiness of clergy and laity to take up the task of reconstructing hundreds of churches, and had prepared young people, influenced by the teaching of their mothers and grandmothers, to affirm their faith in God.

In these five years of religious freedom the Romanian Church had made great efforts to re-establish itself and respond to the expectations of the faithful and of society as a whole. Religious education had been re-introduced; priests were again able to work in hospitals, orphanages and old people's homes, while the mass media could present news of church life, broadcasting religious, cultural and spiritual programmes. The number of young nuns and monks was growing, new monasteries were being established, and new theological schools were able to offer possibilities for women as well as men to study theology. But in spite of these efforts, the help and experience of the ecumenical community was still very much needed.

Local ecumenism on the other hand had unfortunately been characterised by a certain stagnation because the problems confronting the churches had obliged them to concentrate on their internal problems. New ways were being sought to reactivate ecumenical dialogue. The establishment of the Ecumenical Association of Churches in Romania, AIDRom, the Romanian Bible Society and the realisation of common social and diaconal projects were first steps in that direction. But in this process of renewal of ecumenical commitment, continuing differences of opinion in certain fields meant that the WCC's assistance was still necessary in helping to resolve some of these difficulties.

The Patriarch concluded by sharing the Romanian Orthodox Church's threefold wish and expectation of the ecumenical movement:

- to be united with one another in respect and mutual understanding on the basis of our common faith in Father, Son and Holy Spirit, and to look forward to a deeper *koinonia* in the witness of the same Apostolic Faith;

- to remember that our final goal and the reason for our association within the WCC is the rediscovery of the visible unity of the Church of Christ; and

- to serve the world on the basis and through the affirmation with courage of our Christian identity and of the revealed moral principles and values of the Holy Scriptures and of the Apostolic Tradition, which according to our faith are eternally valid for all people from all places and all times.

Responding, the General Secretary thanked Patriarch Teoctist for his words and for his warm welcome. For a long time the WCC had wanted to come to Romania, and now that it was possible to be there in the freedom of the Gospel, he was glad that this wish had become a reality. Dr Raiser affirmed that the World Council had come in the simplicity of the Gospel because it was this call of Christ in the Gospel which brings us together, and to this living Gospel we are called. Our engagement for the unity of the church is to make visible Christ who is at the centre of our lives.

C. Roll Call and Seating of Substitute

The General Secretary called the roll of those present, noting apologies for absence from Rt Rev. Drexel Gomez, Metropolitan Kirill of Smolensk, Very Rev. Leonid Kishkovsky, Ms Priyanka Mendis and Rev. Eunice Santana.

It was **agreed** that Archimandrite Nestor Zhiliaev be seated as substitute for Metropolitan Kirill.

D. Minutes of Previous Meeting

The minutes of the meeting held in Johannesburg, South Africa, 18-19 January 1994, were **approved** as circulated.

E. Adoption of Agenda and Timetable

With some modifications, the agenda and timetable were **adopted**.

2. REPORT OF THE GENERAL SECRETARY

Dr Raiser began by expressing gratitude to His Beatitude Patriarch Teoctist for the invitation by the Romanian Orthodox Church, to Fr Ioan Sauca and those who had facilitated the preparation of the meeting, and to Fr Martti Sidorov, director of AIDRom. He also welcomed representatives of the Reformed and Lutheran Churches of Romania.

The General Secretary informed Executive Committee members of the death of Catholicos Vasken I, patriarch of the Armenian Apostolic Church; of Bishop Shen Yifan, Bishop of Shanghai and general secretary of the China Christian Council, and of Central Committee member OKR Dr Walter Arnold who had died shortly after the Johannesburg meeting.

Congratulations were offered to Ms Marion Best on her election as Moderator of the United Church of Canada, and to Dr Margot Kässmann on her appointment as General Secretary of the Deutscher Evangelischer Kirchentag.

With regard to the **internal life of the Council**, new staff appointed in January had begun work with the exception of Dr Falconer who would come early in 1995. Ms Mercy Amba Oduyoye had left the Council's services to take up a lectureship in the USA, while Fr Ion Bria had retired and was currently in Bucharest.

Dr Raiser referred to the background document on Public Issues (see Appendix III) which reported on some signs of progress, including the elections in South Africa, the peace process in the Middle East, and the announcement of a cease-fire by the IRA - perhaps a first indication of a breakthrough in Northern Ireland after 25 years of conflict. On the other hand, the breakdown in social and political order in Rwanda and Bosnia-Herzegovina, and the continuing crisis in Sudan and Angola, were but a few examples of situations where no sign of progress could be perceived.

The document was intended to open up a process of discussion in the Executive Committee at a point that may be crucial in the witness of the member churches. In Rwanda and Bosnia we were facing challenges that could and should be compared to the situation in Europe, in Germany, at the end of World War II (WWII) when the WCC was established. The paper placed the profound challenges in Rwanda and Bosnia in a wider context; more was at stake than caring for refugees. The integrity of our ecumenical fellowship was being challenged and we have to struggle to find a response which is true to the calling that has held us together.

In Rwanda there was a sentiment of despair and deep searching about what the response of the Christian faith could be in such a situation. This was only the start of a long and painful period of repentance, and the process can only begin once the hurt has been confessed and the wounds recognised. The churches there were part of the problem, and only when all have admitted co-responsibility can we hope the churches and the ecumenical community may make a contribution to resolving the crisis. But we have not yet reached that point.

In Bosnia too it was hoped that the churches could be agents of reconciliation and peace. But two statements by Serbian Orthodox bishops had raised doubts as to whether that assumption can be maintained, or whether everything possible has been done to enable the churches to be seen as agents of reconciliation and not as part of the cause of the conflict through close association to the national cause of the Serb people.

Various plans were being made to commemorate the fiftieth anniversary of the end of World War II during 1995. Dr Raiser wondered if this might be an appropriate moment to send a pastoral message to the member churches - perhaps in conjunction with the Pentecost message - to remind each other mutually of our commitment to justice and peace which has been one of the major tenets of the World Council since its formation. Such a message could also articulate some of the issues learned over the past 50 years, as well as offering an occasion for renewing this commitment.

Dr Raiser went on to describe his plans to make extended visits to member churches in all regions in the period up to the end of 1995, with a visit to the Pacific in the framework of the Executive Committee in March 1996. He was grateful for the way in which he had been received so far and for the opportunities given to him and his colleagues to enter into the life of many of the churches.

Special concerns, which would be referred to in more detail during the course of the meeting, included initiatives for an appropriate ecumenical observance of the year 2000, and the process of reflection on a Common Understanding and Vision of the WCC (CUV). The significance of CUV for others too, including NCCs and REOs, must be considered carefully. It was clear that the diversity of cultures and regions must find a more articulate expression in WCC structures. The Council had in fact entered into a serious process of critical self-assessment which must be brought to a responsible and creative conclusion in time for the Eighth Assembly.

General Secretariat Offices: Activities

Dr Ariarajah highlighted some of the areas of work that these Offices were involved in. He noted that the Office for Ecumenical Relations (OCER) now included also the Eighth Assembly Office.

Regarding relations with the Roman Catholic Church through the Joint Working Group, work was proceeding on a statement on Common Witness and Proselytism; a new study on religious freedom was also needed. Further work had been done in the area of relationships with evangelicals, pentecostals and African Instituted churches: some consideration should be given as to what these relationships mean for the World Council and to what extent we should continue along current lines. Other meetings have attempted to make the life of Orthodox Churches within the Council more meaningful, seeking greater exposure and interaction among us.

A series of meetings with each REO had been embarked upon, (so far these have taken place with CEC and with AACC), to reflect on what it means to be part of the

one ecumenical movement and how greater cooperation can be achieved between global and regional levels. The recent annual meeting with REO general secretaries had revealed a need to re-own the ecumenical movement. Many of these bodies suffer from financial difficulties which has led to a feeling of being disowned by the churches, resulting in a growing sense of isolation.

There was increasing concern with regard to conciliar ecumenism: what did this mean for the ecumenical movement? In cases where the RCC was a full member of an NCC, the nature/profile of the NCC have often changed. Thus, the question of the future character of conciliar ecumenism involving the whole people of God is one that needs to be posed afresh.

It was envisaged to bring together the Ecumenical Officers from the member churches to ponder about how this ministry is perceived and how we can uphold one another as a network of persons involved in ecumenical activities.

The Office on Inter-Religious Relations (OIRR) had suffered from having only two staff members and because of its separation from programmatic activities, which under the new structure were placed in the Units; this was one of the issues to be looked at in the structure review (see p.27ff). The increase in conservatism in many churches and the fact that people tend to be more inward-looking meant that a more intensive search was required as to where we need to move as a World Council.

Discussion:

Dr Aagaard was grateful for the renewed emphasis on the **Common Understanding and Vision (CUV)** process and its potential place within the assembly. It was an important matter which concerned all involved in the Council and she expressed the hope that some time would be made available for the Executive to have a full discussion on the subject in order to make its own input to the process.

This proposal was welcomed, since it would offer the necessary structured context for bringing to the surface issues that need to be addressed. In addition, the General Secretary asked whether the Executive would support the idea of bringing together a group of senior friends of the WCC who have no official responsibility for policy but who care about the ecumenical movement and whose views might be helpful in the reflection process.

Regarding the new **millennium**, Dr Tolen felt that Africans were more concerned about what was happening to them today rather than a few years hence. It would

make more sense for them if there were to be an evaluative approach to the experiences of the twentieth century and what may happen in the next century.

It was felt that any celebration should be seen as an opportunity for self-critical assessment and for looking to the future rather than as a reminder of the past. The WCC should not organise any global ceremonial activity, but could serve the churches by preparing suitable worship material for those who wished to mark the occasion. Member churches could be invited to share proposals with the General Secretary together with their assessment of the significance of the change of millennium, which would be seen in different terms according to different regions.

On the question of **commemorating the anniversary of World War II,** Dr Raiser explained that he had not intended to raise this for discussion in the Executive, but he had been made aware of some tentative reflections between German and Russian church and political representatives on the idea of using this opportunity to remind people of what had been done in the 50 years since the end of WWII in terms of reconciliation of those who had been enemies. We must ensure that the memory not be lost; for it could not be taken for granted that the younger generation would remain aware of what happened in the time of their parents and grandparents. Was this a chance for the WCC to use a framework, which in many parts of the world would bring back particular memories, placing them in the context of our ecumenical commitment? It could be a way of recalling how the questions of guilt, repentance and reconciliation were addressed in the years following 1945 as an essential pre-condition for the formation of the World Council of Churches.

Dr Aagaard wondered whether a paper might be prepared that would begin with a substantial historical section placed in a theological perspective, and include some creative ways which may help to deal with conflict resolution today. Dr Raiser said he was thinking in terms of a pastoral letter which would have sufficient substance to sustain some discussion in the churches, articulating our basic convictions in the ecumenical fellowship while trying to sharpen our consciousness for what this heritage obliges us to do in the present situation. This could be done through the Pentecost Message for local congregations, and a more extensive pastoral letter from the Executive Committee or the Officers.

Dr Tolen thought a combination of these two suggestions might be helpful. He noted that the emphasis in Europe was rather on the suffering experienced during the war, while the reasons for the war itself were often forgotten - yet these could recur. He stressed the need to highlight the causes that led to the war and reflect on them, since there were signs that similar happenings were again taking place in parts of

Africa. The younger generation should indeed be helped to relate some of today's problems to what happened in the past so that they understand why they must be committed and involved today.

It was felt that time was needed to reflect on this proposal before taking it up further in the context of the discussion on Public Issues (see p.37ff).

Having coordinated preparations for the WCC delegation's presence at the Cairo **UN Conference on Population and Development** Ms Gnanadason reported that the intention had been to place emphasis on the relationship between development and economic growth. However, it became clear that a response to the Vatican's stand on the abortion issue was expected, though the delegation continued to stress the fact that they represented a multiplicity of opinions and did not wish to be seen as taking a stand against the Vatican. Their attempts to guide the discussion towards the major issues around the population question, linked with economic growth and quality of life, were not successful because of the insistent focus on the one issue of abortion and contraception. With regard to follow up, since there was no staff person to work on the issue, it was proposed to continue working with those member churches, such as the EKD, which have taken particular interest in the Cairo Conference and the issues raised there.

What had really come out of this Conference? asked Dr Aagaard. If, according to the official document, respect for religious and cultural backgrounds was a main perspective, what had been gained? Why had it not been possible to keep the issues of reproduction and economics and politics together so that something helpful for the world community might have been said?

Implementation of some of these social issues was in the hands of those in the third world, yet how could this happen in countries where conflicting religious viewpoints existed alongside one another? Dr Tolen was convinced that this was a question of balance and forces of power and urged that some of these points be looked at more seriously than in the past.

The General Secretary expressed some hesitation with regard to a possible statement by Central Committee in 1995 as had been contemplated earlier. He felt that the Council's response to Cairo should be seen together with any response to the Social Summit, to take place in Copenhagen, Denmark in March 1995.

The matter was referred to the Programme Sub-committee (see also p.15ff and p.70ff).

3. UNIT ACTIVITIES REPORTS

A. Unit I (see also p.67)

Dr FitzGerald was welcomed to his first Executive Committee meeting since taking up his position as Executive Director of Unit I. He expressed appreciation for the encouragement he had received from staff colleagues, and for the commitment he found among the Unit staff. He was trying to respond to the challenge to coordinate the five streams in the Unit and to assist staff to create a greater sense of conciliarity and inter-relationship among the streams.

He drew attention to the vacancy in the area of Worship and Spirituality which Fr Bria had carried alongside his work as Executive Director. Many felt that greater attention should be given to this task - certainly not less. Such a person could also assist WCC staff in the field of pastoral care.

A written report on Unit activities had been circulated, with specific reference to the work of the five streams: Ecclesial Unity/Commission on Faith and Order; Lay Participation towards Inclusive Community; Ecumenical Institute, Bossey; Ecumenical Theological Education; Worship and Spirituality.

Dr FitzGerald indicated the following recommendations arising from the consultation on *Christian Spirituality for our Times*, held in Iasi, Romania, in April/May 1994, which he wished to highlight for discussion in the Executive:

- that fresh efforts be made towards, and new guidelines be proposed on eucharistic sharing in time for the Eighth Assembly of the WCC;
- that further study be made of charisms and movements of spiritual renewal within the churches;
- that a new initiative be taken towards the common celebration of Easter;
- that a staff member be appointed solely for the theological and experiential exploration of spirituality among the churches; and
- that spirituality be at the centre of the life of the Eighth Assembly, and that participants engage in group work on spirituality and on Bible study.

Dr Raiser asked whether the Consultation had found any reason to hope that progress might be made on the question of eucharistic sharing. Had any thinking been done on potential new guidelines? The present guidelines date from the early 1970s and it would seem they are no longer followed.

Eucharistic sharing remains a difficult issue for the Orthodox, said Dr Tsetsis, recalling the strong reactions at Canberra regarding the Orthodox eucharist. Does the eucharist have a place at an assembly? There is no common understanding of what the eucharist is, since for Protestants it can be a sign of approaching unity, while for the Orthodox it is the culmination of unity.

Patriarch Parthenios did not agree: he felt it was essential to celebrate the eucharist at the assembly - we have to act with courage in the things we believe in, for we have the same basic beliefs and have a right to a common eucharist with Oriental and Eastern Orthodox.

In response to a question about the Assembly Worship Committee (AWC), Dr Ariarajah said that it had not yet met but its moderator had been present at the APC meeting, which had looked seriously at this recommendation. The AWC was asked to explore the question further and see how it could respond.

Dr Raiser asked whether the inter-relationship of these questions with the work of Faith and Order had been considered. Faith and Order used to be the place where questions related to eucharistic sharing and the common celebration of Easter were looked at, but these had featured rather less on their agenda in recent years. The latest step in the direction of eucharistic sharing was the Baptism, Eucharist and Ministry (BEM) study. A major problem relates to the recognition of ministries: who presides over the eucharist to make it valid? It must be remembered that generations change: the new generation will be less familiar with the earlier discussions and their approach to these questions is different. It is thus incumbent upon us to ensure that the assembly does not become an ecumenically alienating event for people who need encouragement in their commitment to ecumenism.

Bishop Talbert recalled that spirituality was central to both Vancouver and Canberra; the tent should be a place for gathering and not for division, so it should be open to everyone who comes. The Table of the Lord is open to all, and the choice is with each individual.

Dr Tolen wondered what happened to the results of studies such as BEM. Several volumes were published, but was any follow-up envisaged? We are a movement which has to advance and these studies are steps on the way. Can we assess whether we have gone forward or moved backwards?

Dr Ariarajah said that members of the APC were conscious that there is agreement on the Lima Liturgy; they are also aware of the rapprochement between the two

Orthodox families. The AWC must see what can be done at the Eighth Assembly, in the light of past experience, to avoid returning to the same answers as before.

Concluding the discussion, the Moderator pointed out that, although still divided in our ecumenical fellowship, we are seriously working together to give a fuller manifestation to our unity in Christ. The common celebration of the eucharist must remain at the centre of the ecumenical movement; we have to make a distinction between what we are and what we ought to be as Christians called by God. The fact that there are obstacles and differences does not mean we should not attempt to reach our goal.

Dr FitzGerald admitted that at parish level many churches, including the Orthodox, are engaged in eucharistic sharing, especially in the case of mixed marriages. It is more difficult at global/ecumenical level because it is more "public". In the US many young people are opposed to ecumenical activities, and we should ask why this is so? He urged the Executive to take this issue seriously, because it raises the question of whether the eucharist we celebrate together is a sign of unity or of division. We should not speak of a "common" eucharist because in fact not everyone can participate. We must look at the theology behind this, and not treat it as an emotional issue.

With regard to the question of a **common date of Easter**, again opinions differed. Some felt it was simply a question of whether to use the Julian or the Gregorian calendar to fix the date of Easter. Metropolitan Daniel pointed out that the most important aspect was to ensure the presence of the Holy Spirit. The Moderator said that in the Middle East, efforts were being made by the Roman Catholic Church in consultation with local churches to fix a common date.

Dr FitzGerald stressed the importance of this question which has been a source of division within the Church since very early times. He felt that the lack of a common date contributed to our disunity and urged that further thought be given to the matter. The fact that people today are searching for other kinds of spirituality, outside the churches, is also an issue for concern.

A report on the recent Faith and Order consultation on spirituality would show points of convergence between the different streams of Unit I on these questions. And it will be important to find ways of placing spirituality at the heart of the assembly. Ultimately this means deepening our relationships in Christ, for the closer we grow to Christ, the closer we grow to one another and the more we can serve both Christ and humankind.

B. Unit II (see also p.68)

Rev. Ana Langerak reported on developments in the work of the Unit since she had taken over as Executive Director a little more than a year previously. She drew attention to some specific points on which she requested the Executive Committee's advice and guidance.

The Unit had taken up the challenge posed by the need for a **Christian Education programme in Central and Eastern Europe**, following the consultation in Moscow in 1993 and a more recent meeting in Cyprus. Regarding the **Gospel and Cultures** study, some 40 groups were taking up different aspects and were expected to provide input from their own contexts.

The Central Committee in January 1994 had endorsed the general lines for the **World Mission Conference** to take place in Salvador, Bahia, Brazil from 24 November to 3 December 1996, with the title *"Called to One Hope: The Gospel in Diverse Cultures"*. The image of "journeying together" would be developed, with Bible studies on the Acts of the Apostles. The Conference may offer opportunity to look again at the 1982 Ecumenical Affirmation on Mission and Evangelism, with a view to updating some aspects of it in light of new challenges emerging.

The **Consultative Group on HIV/AIDS** had met recently and decided on a strategy for its work over the next two years; it would report to Central Committee in 1996.

In response to a question, Ms Langerak spoke of the **study on churches with ethnic or tribal identities**. Although self-studies are needed, we must try to put these into a critical context to help the churches ask the deeper questions about why identity can become a hostile problem rather than a strength.

The Moderator referred to the work of **URM - Community and Justice,** especially in countries of the Middle East where Christians are in the minority. For many churches the Muslim presence may create problems, and he felt this was a matter to be placed on the agenda of the Executive at a future meeting.

Several members expressed approval of the plans outlined for the World Mission Conference. Dr Tsetsis warned against allowing it to become like the 1989 meeting in San Antonio which issued many statements; that was not the specific task of a Mission Conference. 86 years had elapsed since the World Mission Conference of 1910 and he wondered whether the time had come when we can gather as Christians and not as members of different confessions.

The Gospel and Cultures issue should be dealt with openly, said Dr Tolen. There is a tendency on the part of some people to believe that God has used some cultures but not others. God has given us many cultures because he wants us to use them in our own way to his glory.

Dr Raiser recalled that the "Lausanne Movement" of evangelicals had held meetings parallel to previous World Mission Conferences and asked what the current situation was. Ms Langerak responded that this Movement no longer had the organisational strength to organise such meetings; efforts were being made to work more closely with them to see that they are represented in the process. Evangelicals were involved in different parts of the Conference preparation. She hoped it would be possible to dialogue together more openly in the framework of the Gospel and Cultures study, so that we can see where we differ and where we can affirm together.

Ms Rantakari asked what was expected of member churches in relation to the World Conference. Ms Langerak pointed out that it was not possible for all member churches to be represented in a total of 500 persons, and ways must be found to involve people who are not able to be present through the Bible studies and other materials. In due course, Central Committee would be asked to approve a list of representatives of member churches nominated to attend.

C. Unit III (see also p.69-72)

Rev. Sam Kobia drew attention to the main points in the Unit report on which some guidance was sought.

A follow-up meeting to the Cairo Conference on Population and Development would be arranged prior to Central Committee in 1995 to discuss the findings and to consider the longer term work on these issues. The original idea of a statement by Central Committee in 1995 no longer seemed feasible in view of the changed framework following the Cairo meeting and the limited resources available. It was therefore proposed to ask a group to prepare a brief to serve as a basis for a consultation which could make recommendations to Central Committee.

WCC observers had attended the Intergovernmental Negotiating Committee on a Framework Convention on Climate Change and their report recommended representation of WCC at the First Conference of Parties in Berlin in March/April 1995.

A report on the EMPSA Programme had been circulated, giving details of continuing work in the Southern African region, with focus on Mozambique and Angola as

approved by Central Committee. In South Africa the SACC was going through a crisis due to the departure of many of its staff, and it is important that the WCC continue to accompany the churches as they work out their future role.

A staff group representing all Units was working on plans for the Programme to Overcome Violence (see p.17 and p.71), which would come for approval to Central Committee in 1995. Finally, it was felt that the high profile of the Special Fund must be maintained, and some decisions about its future focus and administration were required (see p.41).

Discussion:
Regarding the issue of **Population and Development**, Dr Aagaard liked the idea of building on work already done by member churches on the subject, and asked why a consultation was considered necessary. Dr Raiser explained that the EKD had prepared a document prior to Cairo, but in the event, the agenda shifted to concerns not directly addressed in this document. Although we must draw as much as possible on what has been done already, the present task was to spell out the new agenda which the churches have to address following Cairo.

Ms Gnanadason, who convened a staff group to prepare for WCC participation in the Cairo meeting, said that many of the issues the WCC was trying to promote were not in fact touched upon, such as the quality of life, and the relationship of population with develoment and economic growth. Because of the domination of the meeting by one issue, the agenda was reduced to the question of women's empowerment and women's rights. But it is a much wider debate and many people went away unchallenged by the real issues. Any WCC effort should pursue further some of the basic questions posed by the population issue, and pick up on ethical questions that are controversial but which the churches need to discuss. A chance had been lost, but the Christian community has the oppportunity to draw attention to the real issues in the debate.

Dr Kässmann recalled that at Sigtuna (September 1993) the Executive decided it was not ready to make a statement on this subject. She saw the suggested consultation as a starting point for a study process, beginning from the Cairo experience.

Concerning **Climate Change**, Bishop Boseto said consideration was being given to holding a one-day meeting on issues related to Climate Change, prior to the Executive Committee scheduled to take place in the Pacific Region in March 1996. Secondly, he asked whether the APC would consider including a special plenary on the subject in the programme of the Eighth Assembly.

Ecumenical Monitoring Programme on South Africa (EMPSA): A report entitled "Monitoring for Peace: An Ecumenical Response to the Quest for Justice in a changing South Africa" had been shared, reviewing the contribution of the ecumenical family to peace monitoring and democracy building in South Africa. It outlined some of the challenges facing the people and churches of South Africa and the ecumenical community there and noted some lessons learned over the years.

Dr Raiser explained that after the South African elections, the WCC had tried to evaluate the EMPSA experience and draw conclusions for its continuing responsibility in Southern Africa. A proposal was presented to the SACC Conference but the response was hesitant. After discussions in Geneva with the SACC general secretary, Rev. Frank Chikane, a possible procedure had been drawn up that might be followed in a cooperative way. However, the news that Mr Chikane had already left the SACC had come as a surprise and the question of his succession was not yet clear. The Security, Reconstruction and Development consultation planned for October would provide opportunity to secure some clarity on the new situation.

Ms Gcabashe explained that many SACC staff members had left in recent months, attracted by the idea of working to build up the new South Africa. But she reassured the Executive that the newly appointed SACC Executive includes most of the church leaders and many of these would be involved in the search process for a new general secretary. She hoped it would be possible to carry on the programme as envisaged.

Dr Tolen was grateful for the explanation, realising that the SACC would have its share of problems, as people need time to adapt to change. He hoped the WCC would continue to support SACC in its search for a new vision and new structure. Secondly, he pointed out that South Africa is but a **part of** Africa; people in South Africa would not have won their struggle if it had not been for the acceptance of a share in the suffering by neighbouring countries. President Mandela is sensitive to this and is aware that South Africa owes much to the people of the front-line states.

Bishop Anderson spoke of the presence of his church in South Africa and saw this as a good opportunity to encourage the leadership there to be involved in working on a new ecumenical agenda; it would be helpful to be able to share with them what the WCC is doing in terms of developing strategies for future work.

Bishop Talbert urged the Executive to affirm its continued support for the SACC even if it is going through difficult times. Our commitment must be firm. Bishop Okullu reiterated the fact that, in spite of the elections, South Africa has not yet achieved democracy - nor have other African countries. The churches have done a

great deal in the area of prophetic ministry, but they must now enter a second phase - that of creating civil societies.

Ms Rantakari spoke of her participation in a number of SACC round tables, and urged that ecumenical partners ensure that the right issues are touched on in discussing the future of SACC. The WCC should be well represented to demonstrate that we are taking their present situation seriously. Dr Nababan added that not only the churches but also the ecumenical partners should review their attitude and join the process of transformation.

Dr Kobia affirmed that it was important for the WCC to reaffirm its commitment to the SACC, assuring them that we are seeking the best way possible to accompany the churches and the SACC. There are several possible instruments but conflicting efforts must be avoided.

Programme to Overcome Violence: Following the decision by Central Committee at its Johannesburg meeting in January 1994 "that the WCC establish a Programme to Overcome Violence, with the purpose of challenging and transforming the global culture of violence in the direction of a culture of just peace", staff were asked to take steps to prepare the groundwork for the Programme prior to the next meeting of Central Committee. A progress report was shared with the Executive, the main points of which are summarised below.

The Programme is understood to be Council-wide, located in Unit III, with primary staff responsibilities in the International Affairs team. It would not, in the first instance, aim to emphasize a major new thrust in programme; rather, it would encourage, draw upon and help to sustain and develop work already being undertaken by churches and church-related groups in many parts of the world. A number of initiatives had already been taken, some of which were already planned or underway before Central Committee's decision was made. Examples include:

- the formation of a Council-wide staff group which has begun to identify issues, staff responsibilities for various aspects of work on issues of violence and non-violence, how to support efforts of member churches and related groups in this field;
- preparation of a database of church-related peace groups, to be published in booklet form;
- a consultation at Corrymeela, Northern Ireland, in June 1994 on "Building a Culture of Peace: The Churches' Contribution", served as an important first step in identifying themes and possible methodology for the Programme;
- the preparation of a youth Peace and Justice Campaign for 1995-1996; to include training in non-violent responses to conflict, youth exchanges on various issues of peace and

justice, the preparation of campaign materials, and, in Africa, a series of sub-regional youth leadership courses, and a youth and student gathering on the theme "Building a Culture of Peace";

- a workshop, "Living with our Differences", at Bossey in August 1994 on active non-violence - spiritual roots, human resources, training in techniques and skills -for a group of church-related participants who are concerned to offer and promote non-violent solutions in situations of conflict;
- a Unit IV initiative incorporating work in overcoming violence - and its impact -into humanitarian assistance with refugees from the conflict in Rwanda. The ACIST Programme (African Community Initiatives Support Teams); specific aims include assisting people to rebuild their lives and communities, supporting refugees in their efforts to improve life in the camps or to return home, developing community based trauma-counselling, stimulating community initiatives, encouraging refugees to plan their own future, seeking to contribute to the development of a climate of trust, hope and safety, reporting experiences to the international community, and training community members as facilitators;
- a meeting of the Board of the Commission of the Churches on International Affairs (CCIA) at Mindolo, Zambia, in June, gave major attention to the Programme to Overcome Violence, drawing up a series of assumptions and principles which could guide the Programme, as well as some recommendations.

Dr Kässmann referred to the Johannesburg debate on the theological part of the reflection, and the stress laid on biblical sources that should be brought into the process to show where our divisions are, including the question of using military means to enforce human rights. Dr Kobia assured her that the staff group included Unit I colleagues who would advocate on theological concerns.

Also, asserted Dr Kässmann, in any steps formulated in relation to this Programme, specific mention should be made of the issue of violence against women. Ms Mapanao asked that reference to violence against migrant workers also be added, and Ms Best was concerned that some emphasis be placed on the issue of violence in homes, affecting women and children in particular. Perhaps the Decade could be mentioned as an initiative already contributing in a significant way.

Bishop Anderson recalled the team visit to Gang members in Los Angeles, who asked the church to help them recover their spirituality. Could we not encourage the churches to take steps to relate to persons outside their own circles and create some kind of relationship *before* violence takes place? Too often the churches remain inside their own walls and avoid contacts with the wider community. He hoped new WCC strategies around this Programme would help here.

The Moderator was glad that the report began with a positive approach, since the title of the programme is negative. Emphasis should be placed on promoting justice, for until we become *doers of justice* we cannot become *builders of peace*. Secondly, we must have an existential approach rather than a conceptual one, to counterbalance an analysis of violence and its root causes in a specific situation. Thirdly he referred to past WCC studies that, after reception, have been archived and apparently forgotten: we must avoid that happening in this case. This must be an *action-oriented* programme.

Bishop Boseto spoke of the culture of peace: his understanding of peace was not something that could be programmed. Peace as a gift must be accepted first of all. Violence was a symptom of insecurity and fear, pride and loneliness - we cannot just create a culture of peace and run a programme. We have to create a neutral place where church leaders can begin to talk with governments about the concern for peace. Those who accept peace must build a council of peace.

We should share the stories of people, said Bishop Zacharias, which describe how from situations of conflict they have come to find peace; how communities living amid conflict and violence have created a community of peace. We need to hear these stories and to share them more widely.

D. Unit IV (see also p.72-73)

Rev. Myra Blyth presented the report, concentrating specifically on the work of the **Emergency Review Committee** and its recommendations.

In October 1993 the Unit IV Commission had appointed an Emergency Review Committee to assess the response of the ecumenical family to emergencies. The need for such a review arose from a number of concerns: the desire to be more effective in our response; the need to coordinate better our separate and different contributions; to respect and strengthen the capacity of local churches and regional bodies; and to recognise the unique contribution of churches in relief work as well as in reconciliation and healing in emergency situations.

The Review Committee made detailed proposals which were discussed at a number of regional consultations with churches, NCCs and agencies, and subsequently revised. The aim of the consultation process was to ensure that each of the elements was properly incorporated into the discussion.

The review process culminated in a meeting in Geneva in early September 1994

when representatives of churches, councils of churches, church-related agencies and programmes considered the revised proposals. Dr Tolen had given the keynote address, and Bishop Serapion, Moderator of the Unit IV Commission, received the recommendations.

The common name for emergency response, agreed by all the partners concerned, was ACT - Action by Churches Together. This would enable the various partners to maintain their individual identity while working together. Although the full involvement of the Lutheran World Federation would only be decided at their Council meeting in June 1995, in the meantime Ms Blyth was hoping for a positive reaction from the WCC Executive Committee.

In discussion, Dr Tsetsis referred to his former links with CICARWS, the predecessor of Unit IV, and expressed his satisfaction at the proposal. It had taken nearly 25 years for the agencies to realise that it was not helpful for each to respond individually to emergencies, while as churches we constitute a World Council of Churches which is equipped with a Unit whose purpose is to coordinate ecumenical efforts in the area of diakonia and service. He was particularly glad about the possibility of involving Lutheran World Service, in view of the paradox created by having two organisations at the Ecumenical Centre responding separately to the same needs. He fully supported the proposal and urged the Executive to take positive action.

Bishop Serapion was also grateful for the results achieved by this review, noting that it was an attempt not only to respond together to emergencies but to work together at the level of policy-making; this was why a joint committee was required in order to include persons qualified for this task. One of the important issues was the role of local churches in emergencies and how they can be prepared to face such situations in terms of reconciliation and reconstruction. The joint committee would have to form a practical strategy to build up the capacity and empower local churches as well as NCCs and REOs to be committed to being part of the strategy.

Ms Rantakari noted that the review process had in fact begun some years previously but was even more appropriate now in view of the development of the *koinonia* concept. Some of the agencies had also become more ecumenical and their change in thinking had helped to facilitate the proposal. She raised a number of questions: how fast would this new structure be able to react to emergencies? What was the role of the Geneva office? Who would decide on operations? Dr Tolen referred to the debate regarding the role of NCCs and REOs, since in the past there had often been problems at national level.

Ms Blyth explained that the joint ACT Committee could not be established until final agreement was obtained from WCC and from LWF, which meant waiting until July 1995 for an official launching of the plan. Responding to other questions raised, Ms Blyth explained that the location issue was a sensitive one, but in the first place attempts would be made to achieve a clear structural relationship in terms of staff responsibilities in both organisations; the fact of having a joint committee would make them accountable. Secondly, the proposed composition of the joint committee endeavoured to bring together partners from both the south and the north.

Summing up the feelings of members of the Executive present, the Moderator expressed his joy and satisfaction at this positive development achieved through the review process; he saw it as an indication of growth in the process of ecumenical convergence.

Dr Nababan expressed the hope that this initiative would succeed. His experience of the LWF had made him aware of the importance attached to Lutheran World Service over the years, but nevertheless he felt the importance of this step would also be recognised by them.

The documents were referred to the Programme Sub-committee (see report on p.72).

E. Office on Church and Ecumenical Relations (OCER); Office on Inter-Religious Relations (OIRR); Office of Communication

Dr Ariarajah drew attention in particular to the good collaboration experienced with Unit II in the field of Education (OCER); and to the consultation to be held in Colombo, Sri Lanka in November on *Nationalism and Ethnicity* (OIRR).

The **Office of Communication** had announced the launching of ENI - *Ecumenical News International*; this gave rise to a number of questions and comments.

In response, Mr Kok explained that news was obtained from the same contacts as in the past for EPS, suach as members of staff and reports of meetings; in addition, a network of correspondents was being built up in different parts of the world and this would serve as an important source of news. Clear editorial guidelines were laid down for the selection of news. One of the aims of ENI was to increase credibility and to make ecumenical news more attractive to the media.

Ms Best was concerned that so little was done in the area of video material because of the high cost. In the APC many requests were heard from people in the south

seeking more video resources. Mr Kok said the Communication Advisory Group had recommended that the Office involve itself rather in video footage than in producing finished products.

Dr Tsetsis commended the work of the Communication team, but said that although a percentage of Orthodox news items was carried in EPS and now in ENI, there was little participation by Orthodox writers in the *Risk* series or in *The Ecumenical Review*, and he urged some improvement. The Moderator pointed out that more dialogue was needed to see how the Orthodox could improve their response and participation in the life and witness of the WCC.

4. CENTRAL COMMITTEE MEETING 1995

Bishop Anderson reported that the National Steering Committee had met in Nashville in June. Together with Bishop Talbert, he was hoping to plan a visit shortly to the newly elected President of the National Baptist Convention, Inc., USA. The invitation to the Central Committee was affirmed and the US member churches were committed to making the occasion effective. He asked for some guidance on the kind of exposure to the media that should be envisaged, and to what extent visitors should be encouraged to attend.

The General Secretary was grateful for the assurance of the invitation. The presence of the Central Committee in North America should be used to stimulate new interest among the churches regarding the Council's work, to establish personal contacts, and to make use of existing media possibilities. However, it must be remembered that the Central Committee has work to do within a limited period of time, and it would be important to find a balance between different but equally legitimate concerns in drawing up a programme that will meet the expectations of the media while allowing Central Committee to do its work without disturbance.

Ms Stromberg affirmed that the NCCCUSA had agreed to coordinate a series of team visits to both the US and to Canada; at this stage the number of persons wishing to take part can only be estimated. With regard to visitors, she felt that some control would be needed in terms of numbers and length of stay: perhaps a short programme for US visitors might be planned during the first few days.

With regard to the programme, Ms Rantakari said that, in their assessment of the Johannesburg meeting, the Nordic members of Central Committee had asked that meetings be better focused in future, with a maximum of three central themes.

Different ways of doing plenary presentations should be sought to avoid all using similar methodologies. It was also suggested that the Unit Committee work should begin earlier in the programme.

It was **agreed** that the General Secretary send a letter to Dr Henry Lyons, the new leader of the Baptist Convention, reaffirming the Central Committee's intention to meet in Nashville.

5. EIGHTH ASSEMBLY

Ms Best presented the report of the Assembly Planning Committee (APC) which had met immediately prior to this meeting of the Executive.

A. Assembly Theme

After further lengthy discussions on the theme, based on a paper from staff, members of the APC had unanimously agreed on the following formulation which they hoped the Executive would affirm: ***"Heal us God and we shall live"***. Ms Best said that although the emphasis had changed to one focusing on healing, it still related to the concept of Jubilee.

Explaining the reasons for this new emphasis, Dr Raiser recalled that there had been hesitations on the part of Central Committee in Johannesburg about adopting the wording "Turn to God, Rejoice in Hope", and the earlier proposal by the Executive Committee, "Now is the Time, Repent and Rejoice" was seen as placing too much emphasis on the particular time of 1998. Believing that all possibilities for a formulation along these lines were exhausted, staff had tried a different approach.

The notion of healing was seen as one way of translating the emphasis on reconciliation, restitution, reparation, as central to the Jubilee motif - Jubilee as an act of healing the brokenness in the community. In trying to respond to the request during the Johannesburg discussion that the theme reflect the renewed emphasis on *koinonia*, rebuilding community, the two proposals brought to the APC were "God will heal us, Rejoice in Hope", and "God will heal us - towards new Life in Community". The APC had considered these, and finally arrived at the present proposed formulation - "Heal us God and we shall live" - which tries to encapsulate the Psalms by moving from prayer to affirmation.

In the ensuing discussion, Pope Shenouda urged that a positive way of expressing

the theme would be preferable; to say "Heal us God" presented a dark image of sickness. He suggested some more positive wordings such as "Sanctify and heal", or other quotations from John's Gospel, such as "Sanctify them in the truth" (John 17:17); "That they all may be one" (John 17:21), or "Let us love one another" (I John 3:18).

Archimandrite Zhiliaev suggested shortening the phrase, saying simply "Heal us", or "O God heal us for true life". This implied life with God, with people in community. Healing has not only a negative sense but is a recognition of our infidelity to God; it includes repentance.

Dr Tolen felt that Central Committee in Johannesburg had only asked the Executive to produce a clear wording, not to bring something entirely new. He would have difficulty accepting this new proposal which had not been discussed at all by Central Committee. Dr Kässmann and Mr Briggs were also uneasy at the idea of a radically different approach from that considered in Johannesburg, where they felt some consensus was emerging.

Dr Aagaard disagreed; she was happy with the proposal from the APC, whose members had been appointed by Central Committee and who had considered it carefully before submitting it to the Executive. Bishop Talbert thought the formulation contained many dimensions for engaging us in discussion and was in favour of it. Patriarch Parthenios did not like the healing emphasis - what was meant by "healing"? Did it have a spiritual meaning? He did not think it was a word for our times.

Metropolitan Daniel saw the idea of healing as the idea of salvation; over the centuries the action of repentance had acquired a formal juridical meaning, while healing conveyed the deeper sense of repentance, which is action that has consequences. Healing is also connected with salvation. But he regretted that in this wording, the idea of joy was missing. He suggested "Heal us and we shall rejoice!"

Ms Best pointed out that the APC had spent considerable time deliberating on this proposal and looking at the finer points in relation to the guidelines drawn up. "Heal" does not necessarily mean "cure" in a physical sense. She agreed that translation may not be easy, but felt it could be adapted differently in different languages. The primary objective was to have a prayer and an affirmation.

The Moderator felt the proposal brought into focus two major concerns of the churches and present day societies: healing, and life. The universe, the church,

human beings - all need healing. The quality of life is diminishing; we need the kind of life given by God. These two foci are timely - they are a prayer, biblically based, related to current concerns of the Council, of our churches and of society at large. At the same time it is forward-looking with missionary dimensions too.

Dr Raiser said the APC had looked at the question of language and translation. The two parts were almost direct biblical quotes, so biblical language could be used to find an acceptable wording in other languages. Responding to Dr Tolen, he explained that staff had felt the different formulations around the basic idea of the theme as discussed in Johannesburg had been exhausted; one of the reasons people hesitated was the imperative language. So staff decided to see if there were a genuine alternative while preserving the basic Jubilee concept. This was the result, and the APC had taken it up.

Although the APC is in all other assembly-related matters directly responsible to the Central Committee, in this case Central Committee expressed the wish to have an affirmative comment from the Executive also.

At a later session, prior to meeting in sub-committees, the Executive was asked for clear guidance for the Programme Sub-committee's further work on this proposal: should it return to the thematic framework discussed at Johannesburg, or take up and work further on the proposal from the APC? In a straw vote, an equal number were in favour of each proposal, while three members felt that Central Committee should be given the final choice between the two formulations.

The document was referred to the Programme Sub-committee (see p.63ff).

B. Report on visit to Harare

Dr Ariarajah introduced a written report that had been shared with the APC and with the Executive on a visit to Harare in August by the General Secretary and himself, in order to make first official contacts with church and government officials in Zimbabwe. The programme, organised by Rev. M. Kuchera, General Secretary of the Zimbabwe Council of Churches, included meetings with church leaders and representatives of other Christian bodies, government officials, and those responsible for the Harare Conference Centre where the assembly will take place.

The nucleus of a local committee had been set up, prior to the establishment of a more broadly based committee including representatives of the member churches of the ZCC, the Roman Catholic Church (which co-signed the invitation), the Greek

Orthodox Church and Coptic Orthodox Church, as well as of the major African Instituted Churches and ecumenical organisations in the country. It is also suggested that a Regional Committee be established to involve the neighbouring nations, including South Africa, in the preparatory process and in raising local support to host the assembly.

A local coordinator would have to be appointed in late 1995 or early 1996, and a local Assembly Office would be set up under the ZCC but separate from it.

The churches in Zimbabwe are open to support the assembly, but it is important for the Council to do more advocacy and self-presentation. For many churches their only contact has been through the WCC's support for the liberation struggle and through its relief and development work. Visits to the region should be carefully planned to give opportunity to learn about the concerns of the churches. The next meeting of the APC will take place in Harare, and should be preceded by visits to churches in Zimbabwe and the surrounding region.

State officials have offered full cooperation, specifically on questions of granting visas to all participants; the importation of goods and services related to the assembly; the freedom of the assembly to speak on public issues; security, etc.

Reference was made to the controversy that arose during the meeting of Central Committee in Johannesburg (CC minutes, January 1994, p.144-5) over a press report on the attitude of the Zimbabwe government to persons with homosexual orientation. As promised in Johannesburg, Dr Raiser had written to the Minister of Home Affairs and had received a satisfactory response. The question was taken up in conversation with the Minister who gave an assurance that no one will be prevented from entering the country on grounds of sexual orientation, and the assembly would be free to speak on the issue if it so decided. Disciplinary action would only be taken if the Law were broken, as is the case in most other countries.

C. Allocation of Seats to Delegates

At its meeting in September 1993, the Executive received a suggestion from the Assembly Reflection Group that a minimum of three delegates be allocated per church and a maximum of ten, in order to make it easier to achieve the necessary balances within each delegation. Staff were asked to provide several options, and two models were brought to the meeting in January 1994. The Executive concluded that an allocation of seats based on a minimum of two delegates per church was a workable model. A number of recommendations were made, subsequently amended,

and agreed to by Central Committee (see CC Minutes, January 1994, p.87-88; EC Minutes, January 1994, p.26). For convenience they are repeated below:

- the allocation of seats to member churches should reflect the realities of WCC membership (size, regions, confessions, diaspora membership, etc);
- the heads of member churches should be invited to participate in the assembly as delegates of their churches;
- in order to ensure an inclusive and balanced assembly, the following goals be established: women 50%, youth 25%, lay persons 50%, Orthodox 25%.
- the total number of delegates (85% + 15%) should not significantly exceed 1000;
- a minimum of two delegates for each member church is a goal, provided that this can be accomplished within the other established goals of representation for the assembly;
- the model used at Canberra for churches with significant membership in several countries and regions should (with suitable modifications) be used again;
- all churches should seek to make their delegations inclusive and balanced.

The Executive Committee also **recommended** that:
- a detailed plan for the allocation of seats be presented to the next meetings of the Executive and Central Committees;
- this plan also include procedures for appointment of the 15% category of delegates;
- the implications of the plan for national and regional representation and the financial implications be spelled out.

Based on these recommendations, two models were submitted to the Executive for consideration at its present meeting, and Mr van Beek introduced a document setting them out in detail. A number of questions were asked for clarification. It was noted that the 15% is a maximum figure and there was no obligation to apply it fully.

The models were referred to the Staffing and Nominations Sub-committee (p.48).

6. STRUCTURE REVIEW

The report to Central Committee by the Advisory Group on Programmatic Reorganisation (September 1991) included the following clause:

> *In light of the implications of the restructuring, a process of review should be conducted to evaluate the new structure's effectiveness in achieving the hoped-for benefits. This review should be conducted three years after the new General Secretary takes office.* (CC Minutes 1991, p.197)

Dr Ariarajah explained that the present intention was not to undertake any new restructuring but to make any adjustments that may be necessary in light of the experience gained in implementing the new structure. Accordingly, some attention had been given to this at staff level. It was felt that the structure was in general satisfactory, having succeeded in sharpening the programmatic profile of the Council and in achieving a greater degree of coordination, integration and mutual accountability within and between the programme units.

However, the new structure was still in its initial stages of implementation, and some of the executive directors had only been in office for a relatively short time. A period of three years was not sufficient to deal with the more difficult tasks of setting priorities, reviewing mandates and reorganising the internal life of the units.

The same was true of the General Secretariat, within which two new Offices had been created under the new structure. On the basis of experience, and in light of the appointment of a new deputy general secretary, the General Secretariat would have to take more responsiblity for the coordination and overall management of the Council's programmatic work; this may eliminate the need for an internal auditor.

The role and function of the SEG had been satisfactory, although further consideration might have to be given to the question of whether its composition should be laid down in the Rules.

Staff had concluded that, although these concerns needed some attention, they did not call for any major adjustment to the present structure. Three areas had however been identified in the review process as requiring further attention, since they could have structural consequences:

- **The Office on Inter-Religious Relations** (OIRR): The review had shown the need to strengthen the profile of OIRR; the separation of the theological aspects of its work from the relational side had not been satisfactory, and both had suffered as a result. It was felt that the theological work relevant to the activities of OIRR should be added to its mandate; it would then undertake these tasks in cooperation with units which share these concerns.

- **The location of the Ecumenical Institute, Bossey**: Administrative difficulties in integrating an institution such as Bossey with a programme unit had led to the administrative separation of Bossey from the (Unit I) stream on Ecumenical Theological Education (ETE); this was endorsed by Central Committee in January 1994 on the basis of a recommendation by the Bossey Review Group. It was also

decided to appoint a Bossey Board again. Some feel it may be desirable to place Bossey within the General Secretariat, thus strengthening its role as an institution at the service of the Council as a whole, but there was no agreement on this among staff. The question of Bossey's structural location merits further discussion, aiming at a specific proposal to Central Committee in September 1995.

- **Decision-making structures**: Further clarification is needed in the following areas:
  a) the relationship and respective responsibilities of Unit Commissions and the Unit Committees of Central Committee;
  b) the mandates of Working Groups that function under the Unit Commissions;
  c) simplification of the staffing procedures, including clarification of the roles of the general secretary, the officers, the Executive and Central Committees in the area of staff appointments, and formulation of proposals about decision-making authority.

Mr Briggs raised the question of the place of the Council's work in the field of Education. In view of the strong wish for a fifth unit expressed by many during the restructuring process, he felt there should be some reference to this in any paper to Central Committee. Dr Tolen recalled that the content of OIRR was also the subject of some debate and asked for further illustration of the problems encountered.

The General Secretary said it was recognised that the General Secretariat would need to assume the task of programme monitoring, and a new division of responsibilities within the GS was under consideration.

Bishop Serapion felt that more attention should be given to theological and biblical reflection, since discussion on diakonia cannot be separated from that on *koinonia*. He wondered whether it would be helpful to hold joint Unit Commission meetings again in order to link together the various theological discussions going on in the units.

Dr Raiser pointed out that an inter-unit staff group was charged with holding together the various strands of biblical and theological reflection, though it had not yet had opportunity to develop all the possibilities; nevertheless there were examples of such work happening across unit lines, often also involving commission members (cf. the consultation on Theology and Ethics organised jointly by Unit I and Unit III).

The matter was referred to the Staffing and Nominations Sub-committee (see report p.48).

7. REVIEW OF CRITERIA FOR WCC MEMBERSHIP

Mr van Beek introduced a document setting out the arguments for a review of criteria for membership in the World Council of Churches. An earlier review called for by Central Committee in 1977 was discontinued two years later without any conclusion or decision being reached. Any review of criteria for membership opens up fundamental theological and ecclesiological issues on which there is no agreement among the Council's constituency. For a number of reasons, it was considered timely to develop an agenda for a renewed consideration of these criteria:

- the unceasing flow of applications for membership; is it the purpose of the WCC to be entirely open and to continue to grow?
- the fellowship formed by the constituent members of the Council; over the years this has acquired a quality which makes it possible and necessary to state more clearly the meaning of membership;
- the multiple relations the Council has with non-member churches, ecumenical bodies, networks, etc; there is a need to clarify the forms of relating to the WCC other than through formal membership.

A better understanding of the reasons why some churches take an active part in the life of the Council and others do not could contribute to spelling out the meaning of membership in the future. An agenda for discussion should include the following items:

- the meaning of membership
- local/national ecumenical involvement
- financial obligations
- the size of a church
- churches with membership in several countries or regions
- preparation period for membership
- associate membership
- relationships with ecumenical partners.

Two groups of wider questions can also be identified, both of which are related to the process of reflection on the Common Understanding and Vision of the WCC:

- What is the church? Any reflection on criteria for membership cannot but raise the ecclesiological issue.
- The nature of the World Council of Churches: A review of criteria does not fundamentally question the constitution of the Council as a body made up of member churches. However, should the suggestion to create a category of

"ecumenical partners" be taken up, the question of the distinctive nature of the WCC in relation to other ecumenical bodies would have to be dealt with.

The following steps were proposed to carry the review forward:

a) discussion by the Executive, and appointment of a sub-group of Central Committee;
b) two meetings of the sub-group in the period leading up to the next meeting of Central Committee;
c) progress report to the Executive in February 1995;
d) final report to Central Committee in September 1995.

This document was welcomed because it was seen as linking up with several current issues, including that of the allocation of seats to delegates to the next assembly.

The question was asked to what extent this could be kept separate from the Common Understanding and Vision (CUV) process. The general feeling was that the CUV process should deal with the ecclesiological issues. The small group working on the review of criteria should identify the deeper questions which need to be referred to the CUV process. Any changes affecting the constitution and rules would have to be dealt with by the assembly, so an appropriate time-frame would have to be kept in mind.

The document was referred to the Staffing and Nominations Sub-committee (see p.48).

8. REVIEW OF RULES OF DEBATE

Mr Davies reminded the Executive Committee that, at its January meeting, it had been asked to look at the Rules of Debate with a view to possible revision.

The General Secretary pointed out that these had been updated periodically and were in general acceptable for use by Central Committee, though they tended to be more problematic in the framework of an assembly where many participants were not familiar with them. They represent a certain tradition and constitute a delicate balance between the various procedures used in the member churches.

It was proposed that the Executive do a first survey in the period up to the next Central Committee to identify any points where some review might be necessary, but without touching the basic substance of the text.

9. PUBLIC ISSUES

A. Background and Discussion: Rev. Dwain Epps introduced a paper covering the main areas of the Council's concern in the field of international affairs in recent months (Appendix III). A number of positive developments could be noted, including the South African elections resulting in a transition to a majority government; the continuing peace negotiations in the Middle East; the recent IRA ceasefire announced in Ireland; peace talks in Sri Lanka; negotiations between the USA and North Korea moving the sitatuion from one of confrontation to one of negotiation; a breakthrough in dialogue between government and the National Democratic Front in the Philippines; the ceasefire announcement in Bougainville.

Continuing major problems included the situations in Haiti and Cuba, as well as those in Rwanda and Burundi, and the former Yugoslavia - Bosnia/Herzegovina, both of which raise questions related to the churches' responsibility within the *koinonia* today.

Members of the Executive Committee were asked to give some guidance to staff for their continuing work in these problem areas. It was decided to name a small sub-committee on public issues to do some detailed work and bring recommendations for action: Dr Tolen (moderator), Dr Kässmann, Ms Mapanao and Fr Zhiliaev.

Dr Kässmann began the discussion by asking what the WCC could and should do in cases where it does not agree with the actions of one of its member churches? What is the Council's role in preventing conflict between churches in a situation such as that in the former Yugoslavia?

Dr Nababan pointed to the need to have a more balanced picture of what had happened in the past, particularly in relation to World War II, so that this can be passed on to the younger generation. People know about the Jewish victims, but few know about the enormous numbers of Asians who were killed; they know about the victims of Hiroshima but not about the human rights violations suffered by millions of other Asians.

Bosnia/Herzegovina

The Synod of Bishops of the Serbian Orthodox Church (SOC) had begun to speak in nationalistic terms, provoking a reaction on the part of several churches in the ecumenical fellowship who were even asking whether the SOC had disqualified itself from membership in the Council. Extreme situations of this kind do pose a dilemma: what is the role of the ecumenical fellowship here? Both the CEC and the WCC

have been insisting on the need for dialogue, but it has become a matter of public debate in the media in a number of countries and people are pressing for answers. The Executive was asked to give some consideration to this broader dilemma.

Dr Kässmann thought the EKD was aware of the difficulty of speaking out in this situation in view of the history of Germany and Serbia, but it did not want the basic question to be lost: what does it mean to be in membership in the World Council, what does it mean to be a "fellowship"?

The Moderator concurred that the Orthodox Church was part of the conflict and this was of great concern to other Orthodox, especially in the Middle East where Christians are living in minority situations. How can we as WCC deal with the situation in a responsible way? It was not the first time the church had become part of a conflict, but it was difficult to draw a line of demarcation here because the church had become one with the nation. The WCC must help the SOC overcome its difficulties, which include a number of internal problems; we have to challenge the church to consider seriously its role in the conflict. This cannot be done by statements, but open and frank discussion could be helpful on both sides, using a contextual approach. He urged the Executive to support the General Secretary in his efforts to pursue discussions with the SOC leadership.

Dr Raiser was grateful for this suggestion which he felt would be supportive of ongoing efforts by the WCC and the CEC. Recently they had addressed a letter to the Patriarch because it was not possible - as would have been preferable - to enter direct dialogue at this stage due to internal difficulties. Meanwhile it was felt that dialogue between the WCC and the SOC alone would not be helpful unless the scope could be widened. He had been gratified to receive positive responses from the Ecumenical Patriarch and Metropolitan Kirill indicating their willingness to support attempts to widen the dialogue by bringing in other churches which are directly affected. This was more than a political conflict: it had become a fundamental ecclesial and spiritual problem, and it must be given the weight it requires. If the Executive were to support such a move it would help in persuading the SOC to make itself available for wider dialogue, allowing us to include questions raised by EKD in a commonly recognised agenda in a spirit of co-responsibility.

Patriarch Parthenios underlined the fact that the Bosnian Serbs were now completely alone, and he urged that the point of view of their bishops be heard too. Dr Tsetsis affirmed the complexity of the situation; it was essential to understand the Serbian attitude towards the conflict. He agreed about the need to widen the dialogue, as did Mr Briggs, who felt it was time for the Council to take a more intentional stance.

Rwanda and Burundi

Dr Tolen spoke of the history of Rwanda and Burundi: since 1972 there have been killings of Hutus by Tutsis and of Tutsis by Hutus, with impunity. But it was too simplistic to describe one group as "bad" and the other as "good". Although it is said that the elected President of Burundi was assassinated, there is no mention of anyone being brought to trial.

Dr Raiser agreed that the situation must be seen in regional and historical context. It is the most christianised region in black Africa south of the Sahara - 95% Christian - yet the scene of the worst massacre that Africa has ever experienced. None of the churches had found a way as yet to condemn the killings. It is a profound challenge to our Christian witness, not only in Africa but altogether; whatever explanations may be found, it still remains as a wound that we have to accept. The shock of what has happened is such that our friends in Rwanda and Burundi find it impossible to address this deeper level which is a challenge to their Christian identity. So what is our responsibility in terms of ecumenical solidarity? Perhaps we can do something to bring about political dialogue between the different groupings, but because this is the last stage in a long history, something qualitatively different needs to be done. Church World Action - Rwanda (CWA-R) is an attempt to develop a different approach but that is not enough.

We sometimes need a catastrophe to make us wake up to reality, said Dr Tolen. In 1972 the churches did not condemn the killings; there was no major TV coverage then. Can we not develop some mechanism for discerning where things may become difficult so that we can try to do something before the situation becomes impossible? Once such a crisis starts it is difficult to know how to put a stop to it.

Ms Danquah asked how can we bring back the hope and confidence of the Rwandan people in the church? Ms Gcabashe felt it was an issue that the churches in Africa should be addressing.

Bishop Okullu explained that the Rwanda/Burundi situation went back to the 1960s, during the time he was a priest there. The main issue was to answer the question of how to approach the situation? The WCC had made statements in the past, but this way of speaking from outside tended to cause more difficulty for the church leaders. Even regarding Uganda the bishops kept silent. If it were possible to have a dialogue with the church leaders of the area and help them talk about their problems, the WCC and AACC could support them, but it was difficult to see a way forward while the people on the spot remain silent. He asked if the Council could make it possible for the church leaders in the area to have a meaningful dialogue so that they

can begin to speak for themselves. Bishop Boseto suggested that a neutral environment be created where conflicting groups can come and talk, perhaps in a round-table style.

The Moderator saw the task of the WCC as continuing its ministry of reconciliation; in concrete terms, following the situation as closely as possible, and assisting the churches to engage in a meaningful dialogue with each other.

South Africa

On behalf of the South African churches, Ms Gcabashe expressed thanks to the WCC, to PCR, and to all who had shown concern and support for South Africa for so long. Sometimes the South African people thought they were asking too much of the international community, but now they could say "free at last!" The elections went so peacefully that they confounded the media. A democratically elected parliament was in place; President Nelson Mandela should be commended for the way in which he had tried to be a conciliator. Provincial parliaments have been set up, and plans were going ahead with the programme for reconstruction and development.

But if this is to continue, a *programme to overcome violence* is greatly needed in South Africa alongside programmes aimed at revitalising our communities, providing motivation for people to take part in the reconstruction. The question now was how to have a vision of the civil society and put it into practice? She urged that the ecumenical movement continue to monitor what is happening in South Africa, particularly regarding armaments.

Dr Raiser referred to a document on the Ecumenical Monitoring Programme in South Africa (EMPSA) and urged members to see this as an agenda for continuing ecumenical involvement in the Southern African region. While we rejoice with our friends in South Africa, we are aware of the new configuration of problems there, but, having no instrumentality as yet with which to respond, we must give more focused attention to building a new framework of ecumenical action in South Africa.

Middle East

The question of the future of Jerusalem was seen as one of the most difficult in the Middle East negotiations, and the one that is of immediate importance to WCC member churches in the region. The MECC has established a monitoring group on the subject, and the WCC would be ready to contribute to the process in any way deemed appropriate. The Moderator referred to the international consultation (January 1993) organised together with the Vatican, LWF and others, which had taken some helpful steps.

Mr Epps noted the tendency for bilateral conversations between communions related to the WCC with other partners, and urged that any information about such discussions be communicated to the Council so that it can develop a common ecumenical stance.

Northern Ireland

A report of a recent team visit that had taken place immediately following the IRA ceasefire announcement was shared with members of the Executive. It was described as an impressive attempt by the team to actively listen to the voices of people from many different sections of the Northern Ireland community. Dr Raiser reminded the Executive that the Presbyterian Church of Ireland had resigned its WCC membership in the early 1980s because of disagreement over PCR policies. In the new circumstances there may be a chance to renew conversations with them, perhaps in the context of a pastoral visit to the country.

Dr Tolen said the general perception of the troubles in Northern Ireland was that it was a religious conflict between Catholics and Protestants, though he was aware that there were political and other reasons involved as well. He wondered whether the Council might undertake a study on religion being used as a reason for conflict.

Cuba

Mr Epps reported that several visits had taken place in recent months, and meetings held with leaders of the member churches to discuss ways in which they may more effectively deal with the situation they are faced with. The Ecumenical Council of Cuba is a forceful voice for change and a source of encouragement. In regular contact with the NCCCUSA, the WCC is seeking to strengthen the churches with an assurance of international solidarity.

The situations in Cuba and in Haiti emphasise the importance of the study on the applicability of sanctions requested by Central Committee, which is in process. In Cuba sanctions were effective; vigorously applied, they did completely block Cuba's trade and external relationships in a situation where the opposite might have been sought. In Haiti, sanctions were applied briefly and ineffectively - affecting the civilian population but not the military.

Several delegations had visited **Haiti**, and had set in motion plans for development assistance as soon as this is appropriate. We are opposed to military intervention as it is inevitable that the poor yet again would suffer most. Dr Tolen noted that the Haiti situation was not unique; it further illustrated the double standards employed by the new world governance in handling such situations.

B. RECOMMENDATIONS ON PUBLIC ISSUES

At a later session, Dr Tolen presented the recommendations prepared by the small group on Public Issues:

1) The Executive Committee *received* with appreciation the **Report on Public Issues**, and *recommended* that the Council continue work with respect to the contemporary challenges to the koinonia it describes and the need for new forms of ecumenical dialogue in situations of extreme crisis.

   The Committee *recalled* that churches which seek membership in the Council accept accountability for and to one another within the ecumenical fellowship. A demand of life in koinonia is that churches seek to set aside all that which impedes common witness and ministry. Thus member churches must strive to avoid any identification with narrow national, ethnic or other interests which may compromise the faith or give the impression of religious justification for war or injustice. The Council has the responsibility to speak with a clear voice when it would appear that the common universal witness to the Gospel is endangered, and to engage churches in dialogue for the sake of the unity in Christ which they profess.

   In view of the challenges to this unity discussed during this meeting, the Executive Committee *recommended* that the Council pay special attention to these in its work, especially in the process of review of criteria for membership and in the study process on the Common Understanding and Vision of the WCC.

The General Secretary explained that the above text should be seen as part of the reflection about the implications for membership in the World Council (as opposed to the formal requirements for membership), continuing efforts already begun to spell out more fully our understanding of these implications. Mutual accountability is part of the responsibility of membership, as stated in the Toronto Declaration (Central Committee, 1950).

2) **Anniversary of the end of World War II**

   The Executive Committee *requested* the Presidents of the Council, in their 1995 Pentecost Message, to reflect on the fiftieth anniversary of the end of World War II in the context of the Programme to Overcome Violence, and *asked* the General Secretary to prepare a fuller pastoral message to guide the churches' participation in acts of commemoration, encouraging them:

a) to set such commemorations in a global context;
b) to encourage appropriate acts of celebration, but also acts of repentance and confession of our failure to set aside war as an answer to conflict and to stem the rising tide of violence in the world;
c) to note that violence has become ever more widespread and endemic in the structures of global society at all levels and underscore the need to develop a culture of peace;
d) to reflect upon the causes of WWII and the responsibility of the churches to seek to overcome those which persist in the world today;
e) to reflect on the heritage of the ecumenical movement and seek to apply the lessons learned to the contemporary witness of the churches in society.

3) **Bosnia-Herzegovina**

The Executive Committee *commended* the multiple efforts of the General Secretary, in collaboration with the Conference of European Churches, to promote a negotiated solution to the conflict, and to renew dialogue with and to challenge the Serbian Orthodox Church with respect to its responsibility to act as a peacemaker in the situation. It *commended* in particular and *encouraged* the initiative of WCC and CEC to convene meetings between the Serbian Orthodox Church and other member churches, including especially sister Orthodox churches in the region.

4) **Rwanda and Burundi**

The Executive Committee *commended* the WCC's efforts to develop new, innovative responses to the crisis in Rwanda through Church World Action - Rwanda, and especially its ACIST programme which seeks to minister to a population deeply traumatized and divided, not only by the recent massacres but by a long history of tension and destructive conflict. It especially *commended* efforts to reconstitute a faithful, servant church in Rwanda, to strengthen the churches in Burundi to be able to avert wider disaster there, and to rebuild multi-ethnic communities and a more tolerant society in both countries.

5) **South Africa**

The Executive Committee *encouraged* the WCC to continue its cooperation with the South African Council of Churches and WCC member churches in South Africa, as well as with churches and church agencies abroad, in pursuit of the peaceful transition to democracy and social justice in that country. It *renewed its call* to the South African churches to set their ministry in the broader Southern African context, and to churches abroad to redouble their efforts to mobilize international economic and political support for the reconstruction of South

African society, paying particular attention to the immediate needs of the poor, the homeless and the unemployed.

6) **Northern Ireland**

The Executive Committee *commended* to the churches the report of the recent WCC-CEC-WARC delegation to Northern Ireland, and *encouraged* the General Secretary to pursue dialogue with the churches and divided communities there, and with councils of churches in countries directly related to this conflict, in efforts to broaden the basis for negotiations aimed at a lasting peace, and the building of strong inter-communal relations.

7) **Cuba**

The Executive Committee *lamented* the tragic deaths of many who have attempted to flee Cuba by sea in recent weeks in pursuit of lives free of the deprivations suffered by the Cuban population today. It *reiterated* its hope that the governments of Cuba and the USA would resolve their differences through negotiation, leading to the lifting of the economic embargo against Cuba and normalization of relations as a way to reduce tensions and reverse the rapidly declining economic situation in Cuba. It *commended* the Council's efforts to accompany the churches and the Ecumenical Council of Cuba in this difficult time of transition, to engage them in dialogue, and to assist them in meeting humanitarian needs of the population.

8) **Haiti**

The Executive Committee *expressed the hope* that the USA would find ways to abandon its plan to overthrow the military rulers of Haiti and to seek peaceful means of restoring democratic rule. Such a military approach threatens to inflict further suffering on the poor of Haiti who have historically paid the price of adventurism and repression in their land. It *commended* the efforts of the Council, in cooperation with CLAI and the NCCCUSA, to accompany the churches of Haiti and its efforts to assist them in the task of meeting the humanitarian needs of the people.

Mr Epps reported on news just received regarding the agreement reached by former President Carter and his delegation with the military authorities in Haiti, by which the military would step down by 15 October 1994 in exchange for the adoption by Parliament of an amnesty for those who occupied positions during the period of military rule. This agreement, struck under the threat of imminent invasion, would allow for the return of President Aristide, and provide opportunity for the WCC to accompany the churches of Haiti in the situation they confront.

9) **Bougainville**

The Executive Committee warmly *welcomed* the recent cease-fire agreement between the Government of Papua New Guinea and the Interim Government of Bougainville, achieved under the auspices of the Deputy Prime Minister of the Solomon Islands, *encouraged* the parties to continue their negotiations for a full and lasting settlement of the outstanding issues, and *encouraged* the churches in Bougainville to restore their unity in order to be able to minister more effectively to the victims of this conflict as they seek to rebuild communities and society. It *requested* the General Secretary to convey these congratulations to the parties and to the Government of the Solomon Islands, and to continue its efforts to strengthen the peace witness of the churches.

The Executive Committee **adopted** the above recommendations.

Note was taken of a joint statement on Bosnia-Herzegovina by His Holiness Pope Shenouda, His Beatitude Teoctist of Romania and His Beatitude Parthenios of Alexandria, who had taken advantage of their presence in Romania to speak out together on this issue.

Archimandrite Zhiliaev reported briefly on the situation of the Russian Orthodox Church in Estonia and expressed thanks to the World Council for its efforts to help solve the problems involved there.

10. SPECIAL FUND TO COMBAT RACISM

A. Allocation of Grants for 1994

Presenting the report of the Staffing and Nominations Sub-committee in a closed session, Mr Briggs observed that fewer contributions were being received by the Special Fund, and there were thus no recommendations for grants to support groups; all grants proposed were destined for groups of the racially oppressed.

Dr Deborah Robinson provided some background to the proposed allocations. The highest annual amount disbursed since the Fund began in 1970 had been in 1980 when grants totalled $888,000; in 1990, a total of 65 groups benefitted from grants. She reminded members of the Executive that the Special Fund had been relaunched in 1992, but it had become more difficult to solicit funds and it was hoped that the proposed new criteria and strategy might help it to gain renewed interest and support.

Bishop Okullu was of the opinion that the question of token funding must be faced: should the Council provide special funds in a situation such as that faced by South Africa during the apartheid regime, or should it be more selective in relation to the areas to which it donates funds? Mr Briggs assured him that the Sub-committee had given careful consideration to every proposal in the knowledge that each had been screened previously in the respective region.

Dr Raiser pointed out that, whereas in earlier times the emphasis had been on supporting liberation movements, it was now more difficult to draw clear lines of demarcation between allocations from the Special Fund and those belonging to the area of programmatic categories or URM or JPIC funds. This issue would be looked at further in discussion on the future of the Special Fund (see below).

The Executive Committee **approved** the allocation of US$ 225,000 to 26 groups of the racially oppressed (see Appendix V).

B. Future of the Special Fund

The Executive Committee heard that, on the invitation of the General Secretary, two groups had discussed the future of the Special Fund. One group representing part of the PCR constituency met in Bossey; the other was the Working Group on Racism/Unit III meeting in Lusaka, Zambia in June. Both were of the opinion that the Special Fund should be maintained with a high profile, and that decisions on grants continue to be made by the Executive Committee.

It is clear that, in 1994, the world is confronted by new forms of power which lead to new forms of racism; globalization of the economy is a current new expression of control and discrimination over people of colour. It was felt that the 'special and prophetic' tradition of the Special Fund should continue with a renewed emphasis on economic and environmental racism.

The two groups were not in agreement on all matters, and therefore wished to ask the Executive for guidance, specifically on: the name of the Fund, the method of fund-raising and of making grants, and whether to have a specific "target" (the focus in the last 25 years having been the liberation movements in South Africa, receiving 50% of the total grants allocated each year).

A number of comments were made in discussion, indicating general support for the continuation of the Special Fund but agreeing with the need for a reassessment. As long as apartheid was there to be fought, that gave a clear mandate, but *combating*

racism was less easy to define. We must be clear about what we mean by *racism*, and by the proposed emphasis on *global, economic and environmental racism.*

Dr Robinson said that these definitions would be spelled out in the ecumenical study document on racism mandated by Central Committee. It was expected that a draft would be shared with the Unit III Commission and with the Executive and Central Committees in 1995. There is a need to look at the whole issue of power and privilege, access and institutionalised racism, as well as the concept of the global economy and the effect it has on people of colour around the world. The global economic system is oppressive in a different way from the oppressions of the past. With regard to fund-raising, there was concern that in 1994 the total received for disbursement was the lowest since the Fund began in 1970 (see above.

The document was referred to the Programme Sub-committee for further study.

At a later session, Ms Ritchie presented the report of the Programme Sub-committee. She explained that an attempt had been made to bring together the two sets of proposals referred to above.

However, in view of a number of questions raised in the discussions on this subject, the General Secretary suggested it was perhaps too soon to take a definitive decision on the future of the Special Fund. The launching of a campaign to mobilise support for the Fund would be a major task and the limitations of human resources available at this time have to be kept in mind. Although the Special Fund had been relaunched three years ago, little response had been received.

Secondly, the General Secretary referred to a question raised in the closed session in relation to the allocation of grants, indicating that there were a number of basic questions arising in the context of the Special Fund which still need to be addressed. One of these was the historical fact that the Special Fund from its beginning has had a special relationship with the Executive Committee, exclusive to PCR. Should this practice continue? Is the Special Fund in its new form a matter for the Executive - which is not required to approve other programme-related funds?

The General Secretary suggested that the Unit III Commission's executive group be given an opportunity to consider the matter further, taking into account the two proposals discussed by the Executive, with the request to submit a recommendation for decision by the Executive in February 1995.

The following text was **approved**:

The Executive Committee received with appreciation proposals regarding the future of the Special Fund to Combat Racism. The Committee recognised the importance of the Fund, since racism continues to be one of the most pressing global issues confronting the churches and societies today.

The Executive Committee ***agreed*** *that:*
a) the matter be further considered by the Unit III Executive Group, taking into account the proposals generated so far;
b) definitive recommendations be brought to the next meeting of the Executive Committee, in February 1995;
c) the proposed revised criteria for the Special Fund be adopted and used as a basis for decision about grants from the Special Fund in 1995.

11. REPORT OF STAFFING AND NOMINATIONS SUB-COMMITTEE

In a closed session, in the absence of Dr Nababan, Mr John Briggs presented the report of the Sub-committee.

A. Staffing Report

Mr Briggs reported that, including the appointments mentioned below, 55% of staff appointments made in 1994 were women and 33% Orthodox. Dr Tsetsis expressed appreciation for these efforts to bring fresh Orthodox presence into the staff.

On the recommendation of the Sub-committee, the Executive Committee authorised the General Secretary to proceed with the following appointments and contract extensions, the legal obligations of the World Council of Churches to be binding only as from the actual signing by both parties of the corresponding contracts or contract extensions. (Text approved by CC, Geneva, January 1987.)

1) Appointments - Executive Committee

Unit I - Unity and Renewal

- **Archimandrite Dr Athanasios Hatzopoulos** (Greece, Church of Greece [Eastern Orthodox]), Lecturer/Executive Secretary, Ecumenical Institute, Bossey, for four years from an agreed date

Unit II - Churches in Mission: Health, Education, Witness

- **Dr Gert Rüppell** (Finland, Evangelical Lutheran Church of Finland),

Executive Secretary for Studies and Education in Mission for four years from an agreed date

Unit III - Justice, Peace anf Creation

- **Ms Salpy Eskidjian** (Cyprus, Armenian Apostolic Church [Oriental Orthodox]), Executive Secretary, International Affairs, for four years from an agreed date
- **Ms Edna Orteza** (Philippines, United Church), Executive Secretary, Education for JPIC, for four years from an agreed date
- **Rev. Dr Martin Robra** (FRG, EKiD [United]), at present Consultant, Theology of Life, as Executive Secretary ECOS for four years from an agreed date

Unit IV - Sharing and Service

- **Ms Margarita Banda** (Argentina, Evangelical Methodist Church in Uruguay) at present Consultant, as Executive Secretary for ECLOF for four years from 1 November 1994.

The General Secretary reported that it had been hoped to present a further nomination for a position in Unit I - Faith and Order, but according to the agreed procedures, this had not yet been approved by the Faith and Order Standing Commission. He asked that the Officers be authorised to make this appointment in due course; this was **agreed**.

2) Appointment - Central Committee/postal vote

On recommendation of the Staffing Sub-committee, the Executive Committee **decided** to recommend that Central Committee approve the appointment of:

General Secretariat

- **Ms Mary Ann Lundy** (USA, Presbyterian Church), as Deputy General Secretary for four years from an agreed date.

This appointment would only be ratified after receiving positive votes from a majority of Central Committee members.

3) Contract Extensions

All the contract extensions listed below are for three years unless otherwise stated:

Unit III - Justice, Peace and Creation

- **Ms Marilia Schüller** (Brazil, Methodist Church in Brazil), Executive

Secretary, Women under Racism, from 1 January 1996 (will complete 7 years' service)

- **Rev. Bob Scott** (Aotearoa-New Zealand, Church of the Province of Aotearoa, New Zealand and Polynesia [Anglican]), Executive Secretary, Racial Justice, from 1 October 1995 (will complete 10 years' service)
- **Mr Robert van Drimmelen** (Netherlands, The Reformed Churches in the Netherlands), Executive Secretary, Economic Issues, from 1 February 1996 (will complete 16 years' service)

Unit IV - Sharing and Service

- **Ms Brenda Fitzpatrick** (Australia, Uniting Church in Australia), Executive Secretary for Communication, from 1 February 1996 (will complete 10 years' service)
- **Mr Samuel Isaac** (India, Church of South India), Executive Secretary/ Deputy Director, for one year from 1 January 1996 (will complete 16 years' service)
- **Ms Salwa Morcos** (Egypt, Coptic Orthodox Church [Oriental]), Executive Secretary for the Middle East, from 1 January 1996 (will complete 7 years' service)

General Secretariat: Finance and Management

- **Mr Chien Chun Wang** (Republic of China (Taiwan), China Evangelical Lutheran Church), Supervisor, Accounting Services, for **one year** from 1 October 1994 (will complete 23 years 1 month's service)

4) On recommendation of the Staffing Sub-committee, the Executive Committee **agreed** to give power to the Officers to fill urgent vacancies that must be filled prior to is next meeting.

5) INFORMATION

a) Appointment by Officers

Unit IV - Sharing and Service

- **Ms Barbara Maubach** (FRG, EKiD [Lutheran]), Executive Secretary for Scholarships for four years from 1 September 1994)

b) Extension of Contract by Officers

Unit I - Unity and Renewal

- **Rev. Dr Günther Gassmann** (FRG, EKiD [Lutheran]), Director, Faith and Order, for four months from 1 September 1994 (will complete 11 years' service)

6) Arrivals

It was reported that the following staff members would take up, or had taken up, their appointments on the dates indicated:

Unit I - Unity and Renewal

- **Rev. Dr Thomas FitzGerald** (USA, Orthodox/Ecumenical Patriarchate [Eastern]), Executive Director, on 1 July 1994
- **Rev. Alan Falconer** (UK, Church of Scotland [Reformed]), Director, Faith and Order, on 1 January 1995

Unit II - Churches in Mission: Health, Education, Witness

- **Dr Daleep Mukarji** (India, Church of North India), Executive Secretary for Urban Rural Mission, on 21 March 1994
- **Dr Ioan Sauca** (Romania, Romanian Orthodox Church [Eastern]), Executive Secretary for Orthodox Studies and Relationships in Mission, on 8 May 1994

Unit IV - Sharing and Service

- **Ms Helene Moussa** (Canada, Coptic Orthodox Church [Oriental]), Executive Secretary for Refugees, on 30 May 1994

General Secretariat: Eighth Assembly Office

- **Ms Carole Anderson** (Australia, Uniting Church in Australia), Executive Secretary for Eighth Assembly Office, on 16 May 1994

7) Departures

It was reported that the following staff members had left, or would shortly leave, the service of the World Council of Churches on the dates indicated:

Unit I - Unity and Renewal

- **Rev. Dr Günther Gassmann** (FRG, EKiD [Lutheran]), Director, Faith and Order, on 31 December 1994 (will complete 11 years' service)
- **Dr Kondothra George** (India, Malankara Orthodox Syrian Church), Tutor/ Executive Secretary, on 30 September 1994 (will complete 5 years 3 months' service)

Unit III - Justice, Peace and Creation

- **Rev. Wesley Granberg-Michaelson** (USA, Reformed Church in America) Executive Secretary, Environmental Issues, on 30 June 1994 (completed 5 years 8 months' service)

Unit IV - Sharing and Service

- **Rev. David Philpot** (UK, Church of Scotland) Executive Secretary for Scholarships, on 30 November 1994 (will complete 13 years 7 months' service)

8) Consultants

It was reported that the following consultants were appointed by the General Secretary since the last Executive Meeting in January 1994:

Unit I - Unity and Renewal

- **Ms Ye Ja Lee** (South Korea, Presbyterian Church of Korea) Consultant for Differently Abled, for one year from 2 May 1994

Unit III - Justice, Peace and Creation

- **Rev. Daniel Ntoni-Nzinga** (Angola, Evangelical Baptist Church in Angola) for 1 year from 1 July 1994
- **Rev. Charles Harper** (USA, Presbyterian Church [USA]) for one year from 1 August 1994
- **Rev. Dr Martin Robra** (FRG, EKiD [United]), Consultant, Theology of Life, for 10 months from 1 August 1994.

9) Vacancies

Unit IV - Sharing and Service

- Executive Secretary, Emergencies and Rehabilitation - Team Coordinator
- Executive Secretary for Emergency Preparedness and Capacity Building
- Emergencies and Rehabilitation, Information Coordinator

B. Membership Matters

It was **agreed** to recommend the following to Central Committee for approval:

- **Landesbischof Eberhardt Renz** (FRG, EKiD) and **Rev. Wesley Granberg-Michaelson** (USA, Reformed Church in America) as members of Central Committee, replacing OKR Dr Walter Arnold and Rev. Dr Edwin G. Mulder respectively.

- **Ms Unha Chai** (Korea, Presbyterian Church of Korea) as a member of Unit II Commission, replacing Ms Ye Ja Lee who is now a member of Unit I staff.

- **Rev. Elison Suri** (Solomon Islands), as a member of the Assembly Worship

Committee. (This leaves one vacancy on the AWC, reserved for a person coming from a Pentecostal or charismatic background).

- Note was taken of the wish of the newly constituted **National Council of Churches in Australia** to retain the associate council status enjoyed by its predecessor, the Australian Council of Churches.

C. Criteria for Membership

It was **agreed** (with one abstention) to name the following to work further on the Criteria for Membership question: Dr Nababan and Mr Briggs from the Executive, with Ms R. Jarjour, Ms N. Kathindi, Bishop Nifon, and Ms K. Thompson from Central Committee.

D. Structure Review

The General Secretary recalled the earlier discussion on this subject (p.27) in which it was noted that there were only a limited number of matters to be considered. Although it was not felt necessary to appoint a committee, it would be helpful to meet for one session with three members of the Executive and three members of Central Committee in order to prepare the necessary recommendations to the Executive for eventual submission to Central Committee. He had invited Dr Aagaard to convene such a group and would seek persons experienced in the areas concerned.

This was **agreed**.

E. Allocation of Seats for Delegates to the Eighth Assembly (see p.26)

Mr Briggs presented the views of the Staffing and Nominations Sub-committee, resulting from careful study of the two models offered as a basis for discussion.

The initial inclination of the Sub-committee was in favour of model 2 because of the guarantee it would offer to reach the goal of 25% youth participation. It therefore considered the possibilities of implementing this model, but in so doing it became aware of the following critical points:

a) Allocating one youth delegate to each member church would accentuate the representation of smaller member churches, increasing in particular the representation of smaller Protestant churches, which would make it more difficult to achieve the appropriate confessional balances in the total body of delegates;

b) Setting aside 250 seats for youth delegates, while maintaining the goal of a minimum of 2 delegates per church, would necessarily narrow down the space for the middle-sized and larger churches. This factor would further contribute to a relative over-representation of the smaller churches and create additional difficulties for the confessional balances;

c) The fact that, of the youth delegates in the "250 category" only 10% would be Orthodox (because there are not more than 25 Orthodox member churches), would necessitate the allocation of a larger number of additional seats to the Orthodox churches in order to meet the requirement of 25% Orthodox representation for the total body of delegates;

d) Although this model would enable over 200 churches to have 3 delegates, a large number of these are among those churches which require financial assistance. This would probably increase the percentage of delegates requiring subsidies to a figure well above the 50% on which the budget estimate is based;

e) It may be expected that at least some of the churches would object to this model on constitutional grounds.

In light of these considerations, the Sub-committee concluded that it was preferable to return to model 1, noting that more work would have to be done to establish the proper regional and confessional balances. The Sub-committee suggested that possibilities be explored for encouraging churches in the same country or region to consult with each other regarding the composition of their delegations, as a means towards achieving the goals of 25% youth and 50% women.

The scale had been refined, allocating one seat only to the 31 churches with membership under 25,000, and extending the maximum number of delegates per church to 25. This implied an increase in the total number of delegates to 1131 if the 15% category were fully applied.

In principle, this model would allow for all the different requirements to be met. The Orthodox representation and the representation of churches with membership outside the country of their main see would not differ significantly from the Canberra figures. There would be no notable reduction of delegations of larger churches except in the case of the largest member - the Russian Orthodox Church.

With regard to achieving the required balances, Mr Briggs reiterated that if churches do not themselves make up balanced delegations, they place unfair burdens on

others. However, each member church is free to determine whom it will choose as delegates; we can only encourage them to take the suggested balances seriously.

Dr Tolen felt that the Executive should give some attention to the question of the sovereignty of the churches to appoint whom they wish, over against the constitutional requirements. In the past we have taken into account the need for a church to have its "leader" present, but have avoided the argument that with one delegate they could not achieve a balance.

Ms Mapanao expressed appreciation for the attempt to make the second model feasible, which would have ensured 25% youth presence.

There was some concern that a total of 1131 delegates was considerably higher than the figure of 1000 mentioned earlier. It was pointed out however that this would be the maximum figure if the 15% category were fully utilised, and this was not a requirement. Secondly, experience shows that about 10% of the total seats allocated are not in fact taken up.

The Sub-committee recommended, and the Executive Committee **agreed** (with one abstention) to the following recommendations:

- *to adopt model 1 as the basis for the proposal for the allocation of seats for delegates to the Eighth Assembly, to be submitted to Central Committee in September 1995;*
- *to affirm the commitment to achieve the goals of 25% youth and 50% women;*
- *to approve the process for preparing the final proposal, as follows:*
  a) that a letter be sent to the member churches in October 1994, informing them of the proposed allocation of seats and asking for up-to-date membership statistics;
  b) that a progress report be given to the Executive in February 1995;
  c) that a final report be submitted to the Executive and Central Committees in September 1995 with the detailed list of the number of delegates for each of the member churches, regional and confessional balances, etc.

12. REPORT OF THE FINANCE SUB-COMMITTEE

The Finance Sub-committee having met prior to the Executive, the first part of its report was presented early on, and the remaining items at a later session. Ms Birgitta Rantakari presented the report:

1) Financial Update: The financial results for 1993 and the first two quarters of the current year were satisfactory and it was felt that the Council had reached a state of financial equilibrium, as long as care is taken to contain expenditure within resources available. In the short term, the positive result for 1993 included factors which would not necessarily be repeated. In particular, there were exceptional investment returns and forward currency transactions (which have already been reversed in the first half of 1994). Some staff vacancies resulted in savings, and income was slightly higher than predicted.

   Following recent visits to member churches and contributors, Mr Davies and Mr Rath reported that, although there was the possibility of increased support in a few places (e.g. Sweden and N.E. Asia), income development was a slow process for which there were currently insufficient resources. Some churches in Europe and North America have their own financial problems and the WCC would be fortunate if existing levels of income could be maintained.

   It was noted that REOs were facing some of the same difficulties. A series of assemblies and meetings in the next few years would place considerable burdens on the member churches.

   While there is room for cautious optimism, few, if any, new financial commitments may be entered into unless they are funded with new money, or other savings can be made to cover the cost. Total resources are limited and priorities for their use must be decided upon.

2) The Financial Report and Accounts for 1993 were presented by Mr Pettingell who noted that trust funds would in future be incorporated in a consolidated account in Swiss francs. He mentioned the new asset - the apartment block - which was now occupied. The full cost, some SFr 16m including the land value, would be shown in the current year's account; the building cost would be amortised out of rental income over 50 years.
   The effects of the investment and exchange gains accounted largely for the operating surplus of SFr 4.35 million. Despite an anticipated shortfall in undesignated income (UDI), there was a modest surplus which had been allocated to appropriate purposes (e.g. governing bodies, computer projects, Orthodox orientation programme, minimum fund balances for the General Secretariat).

The General Secretary referred to earlier discussions regarding internal audit, noting that, on further reflection, it was recognised that it was not so much an additional financial audit that was required, but a programme audit. Our ability to keep track

of programme decisions and staffing decisions and keep them in total perspective was insufficient, and in this context some re-thinking of distribution of responsiblities in the General Secretariat had taken place.

On recommendation of the Sub-committee, the Executive Committee ***approved*** *the Financial Report and audited Accounts for 1993.*

3) The draft budget for 1995 was noted. The Sub-committee was concerned that, though this was a "balanced" budget within the criteria agreed by the Executive Committee, income may not increase to the extent hoped for, and the situation was therefore precarious. The Executive was asked to take this into consideration in its planning, particularly when looking at possible future developments requiring funding.

4) Shared Costs: In approving the new arrangement for the re-distribution of costs, the Executive had asked that this be reviewed and a report made at its first meeting in 1995. So far it was working satisfactorily, but one matter needed immediate attention: Under the new rules for re-distribution, the "turnover" divider is based on direct expenditure in the budget under review. This is difficult, since it cannot be finalised until the full budget is approved. It also means that a Unit is "taxed" on budget expenditure, even if the activities cannot all take place or savings are made on other costs. This seems inequitable and is difficult for the finance staff to manage. In the 1995 budget figures have been based on the 1994 budget turnover, but should be amended for 1996 so that they are based on the actual 1994 figures, when available.

It was recommended that the divider for Finance and OICD costs be re-defined as being based on "the actual turnover (direct expenses, i.e. before charging re-distributed costs) for the last full year" (i.e. 1996 budget divider to be based on 1994 actual). The Executive Committee **agreed**.

5) Use of General (formerly Operating) Fund Balances: In 1991 the Executive indicated that Operating Fund Balances should not be used to balance budgets - expenditure must be met from income in that year. An exception was made in September 1993 for certain specific uses, but there was still no general permission to use such balances (now General Fund balances) for other purposes e.g. to write off losses on specific activities, even though General Fund Balances were growing fairly consistently. Units felt that, provided they maintain the Minimum Fund Balances required, they should have more freedom to use other funds contributed for their work rather than simply accumulating them as

balances if not expended in the year of receipt. It was recognised that such funds should not be committed for longer term purposes (e.g. to fund staff appointments), which could then fall on the normal budget once the General Fund balance was used up.

It was recommended that the General Secretary be authorised to permit use of General Fund Balances for specific, one-off purposes (e.g. to write off deficits on specified Activities, etc). This was **agreed**.

6) Minimum Fund Balances: At its meeting in September 1993 the Executive Committee agreed that:

"c) Minimum Fund Balances, representing 15% of their "Salaries and related charges budget", should be maintained by each Unit and by the Offices of the General Secretariat, except that if a Unit or Office goes over budget it may draw on these minimum funds, but must restore them to the agreed level during the ensuing year."

(Note: Initially the Minimum Funds for the General Secretariat would have to come from the General (Operating) Fund of the Council. Thereafter Minimum Funds would need to be "topped up" each year by budgeted transfer to maintain them at the level required).

In accordance with this requirement adjustments were made in the 1993 accounts and the current (1/1/94) MFBs are as follows:

SFr 000s	Required New MFB 15% Staff	Old MFB Dec 92	Actual New MFB Jan 94	Difference
Unit I	552	475	552	
Unit II	486	1135	1135	+ 649
Unit III	606	1280	1056	+ 224
Unit IV	830	1215	1087	+ 128
Gen. Secretariat Offices Rel/Comm Off.Man/Fin		155		
Total Gen. Sect.	2141	___	786	- 1355
Total	4615	4260	4616	

An allocation of SFr 355 from UDI increased the General Secretariat MFB by SFr 278 and the Unit I MFB by SFr 77. Unit II requested to retain SFr 649 of its old MFB (which should be reclassified as General Fund) towards the cost of

the CWME World Conference. Units III and IV agreed to allocate SFr 352 from the excess of their MFBs over the new requirement towards the General Secretariat MFB in 1993.

This situation is satisfactory. Each Unit and the General Secretariat will need in ensuing years to "top up" its MFB to 15% of its budget salary costs. Surplus MFBs in Units II, III and IV should be transferred to the Units' General Fund. The balance outstanding on the General Secretariat MFB will have to be transferred from the General Fund as envisaged in the original resolution (above).

It was recommended
- that the balance required to make the Minimum Fund Balance of the General Secretariat (approximately SFr 1,355,000) be transferred from the Council's General Fund at the end of 1994;
- that the surplus Minimum Fund Balances above the required level held by Units (Unit II SFr 649,000 Unit III SFr 224,000 and Unit IV SFr 128,000) be transferred to those Units' General Funds at end 1994. The Executive Committee **agreed**.

7) Priorities for the use of Undesignated Income (UDI): It was agreed that guidelines were required for prioritising the use of UDI, and the following *recommendations* were suggested in view of the fact that timing does not usually permit reference of these decisions to the Finance Sub-committee:

- that if there is an excess of UDI over requirements,
a) the Finance staff will make recommendations to the General Secretary for its use for appropriate reserves and provisions;
b) the General Secretary may then agree the allocation of any balance for appropriate purposes;
c) any further surplus will be added to the Council's General Fund;
d) these decisions will be reported to the Finance Sub-committee at its next meeting;
- that if, at the time of budget preparation, the anticipated shortfall in UDI is in excess of the balance on the General Fund, UDI dependent Units/Offices will make recommendations for reductions in their budgets accordingly. The Executive Committee **agreed**.

8) Staffing numbers: At the time of the Council's financial difficulties in 1991 it was agreed that the core staff (paid from the operating budget, but excluding consultants and seconded staff separately funded) should be limited to 270. This

was further refined in 1992 to 256 FTEs (full-time-equivalents). In 1993 the Executive Committee agreed rules permitting the employment of additional FTEs, provided it was demonstrated that the full cost could be met from additional funding or savings elsewhere in the budget.

During the 1995 budget process it was realised that there had been no intentional allocation of FTEs to Units/Offices. The numbers provided by the Personnel Office and approved as the basis for budgeting at January 1, 1995 are de facto as follows:

Unit/Office	Core FTE	Cons.	Sec.	Spec.
Unit I	32.78	1.5	2	
Unit I	26.07	1	1	
Unit III	34.48	7.9	1	
Unit IV	48.32	2		1
GS core	13.5			2
OCER	7.3			
OIRR	3			
Communications	29.04			
Management & Finance	62.17			
Agreed TOTALS	256.66	12.4	4	3

(Notes: Cons = Consultants not counted in the core number, though not all these appointments have yet been approved under the rules as being funded from outside the basic budget. Sec = Seconded staff not counted in the core number. Spec = Other staff not included in the core number because they are funded from entirely separate budgets - Assembly Office, ECLOF).

The Sub-committee considered a request that the number of FTEs in the core staff of the Council be adjusted to 250 (some categories being excepted, see note * below) in the light of the improved financial position of the Council and the need for additional staff in some sectors which cannot be separately funded (e.g. consultants or under the "Sigtuna rules"). It is felt strongly that programmatic priorities require additional staffing in some of these sectors. The Sub-committee was aware of the need to balance a modest expansion with budgetary caution, particularly in view of indications that income is static. It was stressed that expansion must not be done from reserves and that the establishment of clear priorities was paramount. It was also felt that staffing policies should be looked at again to ensure there is maximum flexibility in staff roles and allocations and more integrated planning of programmes, personnel and financial resources.

Notwithstanding these reservations the Finance Sub-committee felt confident to *recommend*:

- that the maximum core staff level for 1995 and 1996 be set at 250 FTEs (full time equivalents with some agreed categories of staff excluded);*

- that the General Secretary agree the allocation of the approved number of core staff FTEs between Units/Offices before the commencement of the budget process each year in the light of programme priorities and co-ordination and the resources available.

(* Note: the agreed exclusions are: Consultants (10.4), Seconded staff (4), Bossey Guesthouse (9), ENI staff (3), ECLOF staff (5), Assembly staff (2).

This will leave a flexibility of 5-7 additional core staff positions available to be filled.

Mr Davies explained that some areas of the Council's work do not have the possibility of obtaining additional funding, while others do; this request was therefore intended to give some flexibility to the General Secretary to appoint up to six additional staff. The Executive Committee **agreed** to the above recommendation.

9) Faith and Order Plenary Commission: Prior to 1990 the former Faith and Order sub-unit budgeted SFr 90,000 per annum towards the cost of periodic meetings of its Plenary Commission. This was discontinued as part of the budget savings in 1991. The Moderator of Faith and Order has asked that this allocation be re-instated in the Unit I budget to enable the Plenary Commission to meet before the 8th Assembly. (It had one brief meeting at Santiago de Compostela and needs to meet again to follow up on the World Conference).

The Sub-committee felt this should be dealt with through the normal budget process, and would be prepared to consider amending the Unit I budget for 1995 at its next meeting to include this item on receiving a recommendation from the Unit I Commission.

Dr Raiser pointed out that the Unit I Commission is to meet in January 1995 for the first time since Evian (May 1992). This delay had provoked criticism from some members who have felt the lack of involvement in important decisions. For this reason it was felt that the matter should be referred to the Commission first, and come back to the Executive in February 1995.

10) The draft budget for 1995 is the first budget in the new form submitted for approval; it is clear that, while the operating (general) side of the budgets are now clearly established, more work needs to be done on budgeting some of the activities accounts to make the process more meaningful. The shortfall, on a

turnover of SFr 127m, amounts to SFr 1.4m or very slightly over 1%:

Unit I	1,838,678
Unit II	208,530
Unit III	59,497
Unit IV (surplus)	-78,344
General Secretariat activities	50,000
Relationships & Communications	7,489,483
TOTAL	9,567,844
Anticipated UDI	8,130,000
SHORTFALL overall	1,437,844

The "balanced budget allowance", as agreed by the Executive Committee in September 1993, amounts to:

5% Salaries and related costs	1,636,862
1% on total income (note below)	1,123,700
TOTAL allowance	2,760,562

The allowance more than covers the overall shortfall. The SEG Finance Sub-Group (which includes the Deputy General Secretaries, the Executive Directors and the Director of Communications as well as finance staff) had looked in detail at the budgets of the General Secretariat sections as well as the Units. It was satisfied that the budgets are reasonable and was confident that the accounts would balance when the time came.

On recommendation of the Sub-committee, the Executive Committee approved the 1995 budget as submitted (see Appendix IV).

(Note: This budget may need to be amended in February 1995 in the light of para. 9 above).

11) Preliminary budget 1996: In view of the difficulty in preparing a useful preliminary budget for 1996 at this stage, an outline budget had been produced, based on the 1995 figures. A 4% increase had been made in the salaries line and 0% for other expenses lines. On the advice of OICD income was estimated at the same level as in 1995. The total shortfall amounted to SFr 1.8m and again this would be covered by the "balanced budget allowance".

On the recommendation of the Sub-committee, the Executive Committee took note of the preliminary budget for 1996 and asked that a full budget be prepared for consideration at its meeting in September 1995.

12) The MICAH Project: Responding to the Executive Committee's request to be kept up-to-date with the development of the MICAH project, it was reported that it was still at the implementation stage and a more detailed report would be presented at the next meeting. The first stage of the implementation of the Scala system had been completed; the installation of the new payroll and subscriptions systems was continuing and, quite separately, the consultants were working on a new database project. As with any major change (not only in the computer system but in the whole accounting basis of the Council) a number of difficulties had been experienced and there had been considerable extra work and stress amongst the finance staff. However, a process had been established to deal with outstanding matters and the MICAH Steering Group was hopeful that problems would be overcome and that the Council would be better served by the new system once everyone was fully trained and experienced with it.

13) In his Income Development Report, the director of OICD highlighted the following aspects: Income received in 1993 only went up some Sfr 587,000 (UDI plus programme contributions) and undesignated income alone only increased by a marginal 1.5%. In terms of income projected for 1994, observations by OICD suggest that a modest increase in programme and undesignated income could be expected, but unfavourable exchange rates cause problems for significant income receipts in Swiss francs. 1995 would probably show negative income trends, as some churches, including those in Germany, have announced substantial reductions in their financial commitments.

The observations mentioned were based on information and reports received from member churches visited by the director of OICD in the USA, Sweden, Norway, Finland, Germany, Switzerland and visitors from the Netherlands and Canada. South African member churches have expressed their readiness to resume membership payments to the WCC.

The membership reminder system is in place and responses from some churches indicate their willingness to face the financial responsibilities of membership. Letters bearing the askings for the 8th assembly had been sent by OICD to member churches to enable them to accommodate the request well in advance within their budget process.
A report was also given to the Sub-committee on the special funding for the Mid-Decade Process.
Preparations were underway for the Advisory Group on Finances Consultation to be held next February in Geneva. Major donors (churches and agencies) and representatives from the regions would be invited.

With regard to special fund-raising efforts underway, it was noted that the Ecumenical Development Initiative (EDI) in the US was proceeding and it was hoped to have an assessment to share with the Executive in February 1995. Mr Davies had recently been in North-East Asia, and Mr Rath would follow up on this visit. New methods of fund-raising were also being sought in Germany and Britain.

14) Eighth Assembly financial matters: The Sub-committee received the preliminary budget as submitted to the APC. The Executive Committee has responsibility for the Assembly finances. However, it was not felt to be the Sub-committee's role to deal with the details, but rather to set parameters for the total budget in the light of resources available.

The Sub-committee recommended:
a) that the preliminary budget for the Eighth Assembly be noted and the APC be asked to prepare a revised budget for the Committee in September 1995;
b) that the expenditure be contained to an overall figure of Sfr 12 million and that this should include such expenses as the travel costs and accommodation of programme staff and the cost of preparatory regional meetings;
c) that the response of member churches be taken into account when preparing the revised Assembly budgets.

In discussion, it was pointed out that an attempt had been made to avoid increasing the budget beyond the Canberra figure of Sfr 12 million, but questions were raised as to whether this was in fact realistic. Would it not be preferable to delay finalising the process until there was more certainty about what would be required and some idea as to what funds might be available? For example, it was unlikely that there would be a substantial grant for communication needs as was the case in Canberra, and these costs would now have to be included in the budget. Another series of costs, difficult to estimate at this stage without knowing the scale involved, would be those for regional preparatory meetings.

The General Secretary noted that in an assembly year there was less pressure on Unit budgets, and the possibility of drawing on these for staff-related costs - as was the case for Canberra - could be considered.

Dr Aagaard said the Sub-committee had been aware of the restraints, but she felt an attempt should be made to stay within the Canberra figures, since there were limits as to how much OICD can be asked to raise. Ms Best however thought that, if this limitation were agreed, any subsequent decision relating to the assembly could lead to repeated revisions of the budget.

Some felt the reference to Sfr 12 million should be retained as a guideline, while others were of the opinion that no figure should be mentioned at this stage. After some reconsideration of the above recommendations, the Finance Sub-committee offered the following revised text, which was **agreed** by the Executive:

that the APC be requested to present a comprehensive draft budget for consideration by the Executive Committee in September 1995.

15) Audit Committee: As requested by the Executive Committee, staff had held a consultation with a representative of the Audit Committee and the Auditors, KPMG, regarding the question of Internal Audit and a report was considered by the Sub-committee. The recommendations were as follows:

The appointment of an Internal Auditor was not judged necessary at the present time, but the matter ought to be looked at again in two years' time in light of the review being undertaken of the Council's new structures and of points a) and b) below. It was agreed to pursue proposals for:

a) an evaluation of the working of the new financial control systems and in particular the work of the Finance Officers; this might be done, as the MICAH project progresses, by the Finance Officerss themselves undertaking a "peer group review", as suggested;
b) the General Secretary to look again at the roles of the General Secretariat team to make sure decision-making is effective.

The Audit Committee recorded its disappointment at the recommendation not to proceed with the appointment of an Internal Auditor at this time and asked for the matter to be kept under regular review. The General Secretariat had agreed to take up the question of programme coordination, prioritising and evaluation as suggested.

The Executive Committee noted with appreciation the report and recommendations on Internal Audit and asked for a progress report in September 1995.

The Rev. Jean-Pierre Jornod, Moderator of the Audit Committee for 14 years, had indicated to the General Secretary his wish to retire at the end of June 1994. The Audit Committee placed on record its sincere thanks to Mr Jornod for his commitment to this task.

The Executive Committee expressed its sincere thanks to the Rev. Jean-Pierre Jornod for his long and distinguished service as Moderator of the Audit Committee.

Believing that the Moderator of the Audit Committee should be a member of Central Committee and of its Finance Committee, the Sub-committee *recommended*

that Mr John Briggs be appointed Moderator of the Audit Committee. The Executive Committee **agreed**.

The Auditors had completed their audit of the Council's 1993 accounts and would keep under review the implementation of the new computer accounting system. Once this was completed, they would work with the Assistant General Secretary and Comptroller to prepare an Accounting Procedures Manual based on the new practices and system to ensure greater consistency in financial matters. They would also consider a new form of presentation for the Financial Report and Accounts. A consultation on auditing matters would be arranged later in 1994 as agreed by the Executive Committee in January.

*The Executive Committee **agreed** that Klynveld Peat Marwick Goerdeler, SA, (KPMG), be re-appointed auditors for the 1994 accounts of the World Council of Churches.*

16) The Investment Advisory Group (IAG) met twice during 1994. As feared in January, there had been a marked decline in world financial markets following the exceptional results in 1993; returns so far in 1994 were very poor in comparison. However, this seemed to be a natural reaction and general financial progress out of recession was continuing very slowly. No changes in the five-year fixed budget rates of SFr 1.50 for the US $ and 0.90 for the DM were proposed, although both currencies were currently well below these figures. The Swiss franc remained high and was probably overvalued.

An evaluation of the work of portfolio managers was planned in November after three years under the new arrangements. This would be carried out by three members of the IAG not involved in management of the Council's portfolios, with Dr Maxine Garrett, a retired banker from Washington DC and a member of Central Committee and its Finance Committee, as Moderator. This group would also be asked to advise on the management of all the Council's portfolios (including the US$ portfolios managed by Warburg & Co, London, and Lombard Odier et Cie, Geneva, which were not included in the present experiment).

17) The Retirement Fund Board had met in May. A "dynamic review" of the fund was to be undertaken by the actuaries, PRASA, who would also advise on new laws due to come into effect in January 1995 which may affect the fund. The

Board would meet in November to consider PRASA's recommendations. It had also considered the future management of the fund, and decided that this be done by a specialised outside management agent rather than, as in the past, by the Council's own staff, which would mean investing in a new pension fund computer package compatible with the Scala accounting system. It will save a half-time staff cost in the Finance Department, and the Board had asked that an equivalent sum be granted annually to the Retirement Fund as a contribution towards outside management costs. The Sub-committee considered this request and made the following recommendation pending a full review of the Fund by the Board:

that a grant of SFr 70,000 be made to the Retirement Fund as a contribution to its management costs in 1995 and that the matter be further considered in September 1995 following the review of the Fund. This was **agreed**.

18) Property matters: It was reported that the apartment block had been completed and the first tenants had moved in. It would be managed by Naef et Cie, who had supervised the building work on behalf of the Council. Out of the 54 apartments, 19 had been allocated to WCC staff, 9 to staff of other organisations in the House and 12 to nominees of the Commune de Grand-Saconnex.

Concerning the Ecumenical Centre, repairs and renovation work were continuing according to the planned programme. The roof lights in the chapel had been replaced and the chapel was re-opened in time for the LWF Council meeting in June. Major disruption will be caused in 1995 when the south-facing façade of the Jura wing is replaced, requiring a number of staff to move out of their offices for periods of up to six weeks. The Sub-committee affirmed its belief that this work should be completed rather than effecting temporary repairs.

Most of the exterior work at the Château de Bossey was nearing completion, and in 1995 work will continue on the Petit-Bossey property. Subsequently, attention would have to be given to renovation work on the interior to improve the facilities. The Sub-committee had asked for more detailed proposals to be submitted in 1995.

19) Membership of Central Committee Finance Committee: Archbishop Werkström, a member of the Finance Committee, had been replaced on Central Committee by Bishop Jonas Jonson, who did not wish to serve on the Finance Committee.

It was recommended that Rev. Wesley Granberg-Michaelson be appointed to the Finance Committee of the Central Committee in place of Archbishop Werkström. This was **agreed**.

20) Finances of Central Committee, 1995 in Nashville, USA: Mr Davies outlined the funding arrangements for the Central Committee in Nashville. So far about $ 300,000 had been pledged towards the "extra" costs of $ 400,000 (WCC costs $ 330,000, local expenses $ 70,000). It was hoped that additional pledges would come in, that further funding would be obtained for local costs and that some additional income would come in from a visitors' fee (to be divided equally between the WCC and local costs).

Some concern was expressed about the policy of expecting the churches in a country hosting a Central Committee meeting to pick up the WCC's additional costs; should this not be included in the Council's budget for Governing Bodies meetings? Staff were asked to report at the next meeting on past policy decisions on this so that an informed discussion could take place.

13. REPORT OF THE PROGRAMME SUB-COMMITTEE

Rev. Nélida Ritchie presented the report of the Sub-committee.

1) Report of the Assembly Planning Committee (APC) (see also p.23-25)
The Sub-committee welcomed with appreciation the report of the Assembly Planning Committee, and made the following comments and recommendations:

1.1 ***Assembly Theme***
The Sub-committee noted that the Executive Committee had received a new proposed formulation of the theme from the APC: "Heal us God and we shall live". After reviewing the Central Committee's discussion on the theme at its meeting in Johannesburg, the conviction of some members of the Executive Committee that the APC's suggested theme moved away from the main line of thought was upheld.

After considering other possible formulations, and after attempts to work further on the Johannesburg suggestions, the Sub-committee decided to retain one of the formulations considered at Johannesburg, proposing that the theme of the Eighth Assembly be: Turn to God, Rejoice in Hope.

The General Secretary was requested to send this suggestion to the members of Central Committee for a postal vote with an appropriate letter of explanation as to the process followed and the reasons that had led to this specific recommendation.

Ms Best expressed disappointment that there had not been a willingness to look more carefully at the APC's proposal. All members of APC are members of Central Committee, and they had been unanimous in their support of their proposal. She regretted that no attempt had been made in the Executive to engage and look more deeply into the new suggestion. The Sub-committee's proposal did not evoke in her the same enthusiasm.

Archimandrite Zhiliaev agreed that the APC's proposal has a deep theological meaning and embraces many aspects of an assembly's life. *Healing* includes the notion of turning to God, but it is wider and deeper. He asked whether two forms of wording could be retained, asking Central Committee to choose one? Otherwise, he had another formulation to offer: "God heal us for true Life".

Both Dr Aagaard and Ms Rantakari had been in favour of the APC's suggestion and regretted the way the discussion had developed. Bishop Boseto, who had been present at the APC, had also supported its proposal, though he understood those who felt that it went too far from the Johannesburg discussion.

Bishop Zacharias said that though he was in the Programme Sub-committee, he was not happy with the proposal. Nor did he feel it right to bring an entirely new formulation, so he was prepared to accept "Turn to God, Rejoice in Hope".

The General Secretary referred to the time and effort given by staff to seek alternative wordings that might be more acceptable, and regretted that the feeling now prevailed that we should not be diverted away from the Johannesburg theme. Whatever the outcome of the present discussion, he would do his best to interpret it to the Central Committee in his covering letter regarding their postal vote. However, since the earlier discussion in this Executive, staff had tried to find a way of bringing together what seemed to be two opposing positions in the Executive and offered the suggestion "God is faithful, rejoice in hope", thus avoiding the double imperative.

Mr Briggs saw this proposal as a refinement of the Johannesburg one and proposed it as an amendment. Bishop Anderson felt it was more a matter of our faithfulness to God that was in question; we *know* that God is faithful.

The Executive Committee voted on the amendment, which was lost, with 3 votes in favour and 12 against.

The Executive then voted in favour of the wording: *"Turn to God, Rejoice in Hope"*

- with 9 votes in favour, 5 against, 1 abstention, which was thus accepted as the theme of the Eighth Assembly, to be confirmed by Central Committee by postal vote. No vote was therefore taken on the proposal by the APC.

Dr Aagaard and Ms Rantakari asked that the following be recorded in the minutes: "Noting that the Central Committee in Johannesburg asked the Executive Committee to prepare a definite proposal for the Assembly theme, on the advice of the APC, and agreeing that the main rationale given for the theme proposed by the APC, namely that it have the character of a prayer, we wish to place on record our dissent from the decision of the Executive Committee to revert to one of the themes on which no agreement could be reached at Johannesburg, and our support for the theme suggested by the APC: *Heal us God and we shall live*."

Dr Ariarajah reported that the moderator of the APC, Bishop Jonas Jonson, had been informed by fax of the likely outcome of this discussion.

Dr Raiser felt it was unfortunate that the work of the APC had begun with a discordant note between the APC and the Executive, but noted such a situation would be unlikely to recur as APC is directly responsible to Central Committee in all other assembly-related matters.

1.2 ***Style and Structure of the Assembly***

The Sub-committee welcomed the work of the APC on the style and structure of the Eighth Assembly. It was pointed out that the Executive Committee cannot bind the APC to any action, but it could make comments to share with the APC.

On the Sub-committee's recommendation,

- *the Executive Committee* ***commended*** *the general direction of the work of the APC on the style and structure of the Eighth Assembly with the following comments:*
  - *a) that the idea of the "market place" of issues and concerns be further explored and incorporated into the life of the assembly;*
  - *b) that the APC seek ways to incorporate into the assembly the issues relevant to the regions and the theological work done on them in the regions;*
  - *c) that it find ways to enable the assembly to address theological issues as part of its work;*
- *further, the Executive Committee* ***requested*** *the General Secretary to bring to its next meeting an outline and timetable for the study process on the "Common Understanding and Vision of the WCC" (CUV) that would ensure the culmination of the process at the Eighth Assembly.*

1.3 ***Date of the Assembly***

At the suggestion of the Sub-committee, the Executive **agreed** to recommend to Central Committee that the Eighth Assembly be held from 24th August to 7th September 1998.

2) Ecumenical Observance of the Year 2000 (see also references on p.6 and 8)

The Sub-committee received some reflections by the General Secretary on this question, summarised as follows:

As the year 2000 in the Christian calendar approaches, many churches are enquiring about how the WCC will mark this event. From a Christian ecumenical perspective, the change of millennium receives particular significance by virtue of the fact that we look back at 1000 years of Christian division and often violent inter-Christian conflict, of Christian imperialism, domination and colonialism. No observance of the year 2000 should overlook these features of the second millennium.

The emergence of the ecumenical movement during the last 100 years has brought about a qualitative change in relationships between the Christian churches and a new understanding of the Christian calling in today's world. The end of the millennium is thus an invitation to the churches to be liberated from the burdens of the past and to move into the third millennium with a visible manifestation of unity. Any observance should therefore be oriented towards repentance and forgiveness, commemoration and liberation, thanksgiving and hope.

Preliminary enquiries among the churches, regional ecumenical bodies and Christian World Communions, and most notably in the Roman Catholic Church which will celebrate the year 2000 as a Holy Year, converge on the proposal of gathering the heads of Christian churches/communions in Jerusalem or Bethlehem for a common celebration of Pentecost or Christmas in the year 2000, or of Easter in the year 2001 (when the Western and Eastern dates of Easter coincide).

Ways should be found to make the ecumenical observance of the year 2000 a matter of the whole people of God in each and every place. A sequence of occasions for joint witness and celebration could be envisaged, starting from the Week of Prayer in January of the year 2000, and proceeding through Pentecost and Christmas, culminating in the common celebration of Easter in the year 2001.

> *On the recommendation of the Sub-committee, the Executive Committee* ***requested*** *the General Secretary to write to the member churches sharing the reflections set out above, and asking for their reactions and their assessment*

of the significance of the turn of the millennium in order that proposals may be formulated for appropriate ecumenical observance of the year 2000.

3) Activities Report of Unit I - Unity and Renewal (see also pp.10-12)
On the recommendation of the Sub-committee, the Executive Committee **received** the report of Unit I, and made the following recommendations:

3.1 *that the Unit, especially the Ecclesial Unity/Faith and Order stream and the Worship and Spirituality stream, study anew the theological concerns related to eucharistic sharing and concerns related to the celebration of the eucharist at the Eighth Assembly, as well as in other major ecumenical gatherings; recommendations should be presented to the APC;*

3.2 *that the Unit, especially the Ecclesial Unity/Faith and Order stream and the Worship and Spirituality stream, give renewed attention to the subject of the common celebration of Easter, keeping in mind that in the year 2001 the dates of Easter according to both Eastern and Western calendars coincide;*

3.3 *that the General Secretary consider the appointment of a staff member in the Worship and Spirituality stream of Unit I in accordance with Central Committee's endorsement of the recommendation by the Unit I Committee in Johannesburg (CC minutes, January 1994, p.94);*

3.4 *that* ***spirituality*** *be an integral part of the Eighth Assembly, and that opportunities for worship and Bible study be part of the daily schedule of the Eighth Assembly as it has been in previous assemblies.*

Regarding point 3.2 above, Dr Raiser referred to the earlier study on the question of a common date of Easter, recalling efforts to clarify the issue for the agenda of the Pan-Orthodox Synod. It was not only a question of paschal calculation, but a very difficult pastoral, ecclesial and political problem, and implementing a new date for Easter could carry the risk of creating a new schism in particular local churches. The issue had therefore been removed from the agenda of the Pan-Orthodox Synod. Dr FitzGerald felt that the reference to a common calculation was important, but this recommendation was not concerned with a fixed date but with a common celebration of Easter.

In response to a question concerning point 3.3 above, the General Secretary pointed out that a vacancy had not yet been established and a clear profile of the position had yet to be drawn up. He saw this as a signal of support on the part of the

Executive, to be taken seriously when the time came to fill the additional staff positions agreed earlier. Dr Tsetsis reiterated his concern that, if one of the components of Unit I is that of spirituality, it is necessary to ensure that there is a staff person available to carry out the work.

4) Activities Report of Unit II - Churches in Mission: Health, Education, Witness (see also pp.13-14)

On recommendation of the Sub-committee, the Executive Committee **received** the report of Unit II, with the following comments and recommendations:

4.1 ***HIV/AIDS Study***

The Committee noted that the Consultative Group had decided to undertake a study programme related to HIV/AIDS along the lines recommended by Central Committee at Johannesburg on issues of theology and ethics, pastoral care and healing community, and justice and human rights. The study would consist of:

- collecting existing data, studies, statements and models,
- participating in activities and work already scheduled by churches and groups concerned with the pandemic, and
- stimulating reflection, research and study on each of the principal issues.

Hearings on the study would be arranged in three different communities in India prior to preparation of a report on the findings of the study (early in 1996) for presentation to the Central Committee in 1996.

The Executive Committee ***endorsed*** *the design of the study process on HIV/AIDS.*

4.2 ***Conference on World Mission***

The Executive Committee received information concerning the implementation of the planning process for the Conference on World Mission to take place in 1996, and gave attention to the plans being formulated in line with the recommendations adopted by Central Committee in Johannesburg.

It noted with satisfaction that the Conference would serve as a hearing for the re-issuing of the document *Mission and Evangelism: An Ecumenical Affirmation.*

The Executive Committee recommended that the occasion of the World Conference be used as a stage in a revision of the text of the ***Ecumenical Affirmation on Mission and Evangelism****, incorporating insights which have emerged since the 1980s.*

4.3 ***Gospel and Cultures***

The Executive Committee endorsed the five-fold aspects of the study as outlined, and stressed the importance of including a study on the linkage between church identity and ethnicity, given the severe tensions which can and do arise when church and ethnic loyalties are intertwined. It therefore *recommended* that this concern should be taken up in the Gospel and Cultures study process.

Recognising that it was part of the mandate of Unit III to address the question of ethnicity and nationality, the Executive Committee recommended that Unit II collaborate with Unit III in pursuing this aspect of the Gospel and Cultures study in a larger framework.

4.4 ***Pharmaceuticals Programme***

The Executive Committee ***affirmed*** that the Pharmaceuticals programme/ consultancy has served a useful purpose, especially in situations of increasing impoverishment where the unjust distribution of health resources has had disastrous effects.

It recommended that the concern for equity in the availability of pharmaceuticals remain on the agenda of CMC - Churches Action for Health, whether or not the evaluation of the programme currently underway leads to the continuation or termination of the consultancy in its present form.

5) Activities Report of Unit III - Justice, Peace and Creation (see also pp.14-19)

On recommendation of the Sub-committee the Executive Committee **received** the report of Unit III and made the following comments and recommendations:

5.1 ***Climate Change***

The Sub-committee noted the report from the Task Force on Climate Change, which contained an update on the progress made towards the establishment of a UN permanent programme on Climate Change. The input from the WCC study document, *Accelerated Climate Change: Sign of Peril, Test of Faith,* was acknowledged. The Executive Committee ***recommended*** that:

a) the WCC be represented at the Intergovernmental Negotiating Committee (INC 11) meeting, 30 January to 17 February 1995 in New York, and at the Conference of Parties (COP), 28 March to 17 April 1995 in Berlin, Germany;
b) the General Secretary write to the member churches and NCCs suggesting that they contact their respective governments in order to lobby governments to support a new round of negotiations on targets and commitments.

5.2 ***Follow-up of Cairo Conference***

After a preliminary review of the outcome of the Cairo Conference on Population and Development held in September 1994, the Executive reiterated its earlier decision that the whole spectrum of issues involved in the debate needs to be studied further by the churches. The Committee ***recommended***:

- *that the WCC convene a small writing group of experts to bring together the issues highlighted in Cairo, plus the responses received from the churches, and prepare a brief for discussion, to include:*
  a) a critical look at the 20-year plan of action;
  b) a re-focus on the implications of the population debate on the quality of life; the link between population and development;
  c) a reflection on the theological and ethical challenges to the churches on the issues Cairo has raised;
  d) a proposal for a long-term action programme for the churches;
- *that the WCC call a consultation to discuss the brief;*
- *that the churches be invited to discuss the brief and send their responses to the WCC for further consideration and action.*

Prof. Aagaard expressed concern at the time-frame implied by the above recommendations: in her view, such a task would require a minimum of two years.

Dr Kässmann had wished to include a reminder of the decision at Johannesburg that a plenary session be reserved for debate on population and development issues at Central Committee in 1995; this would be further discussed by the Executive in February when it receives the provisional programme for the meeting.

5.3 ***Monitoring***

The Executive Committee **received** the report of the Ecumenical Monitoring Programme in South Africa (EMPSA), and noted that its mandate came to an end on 30 June 1994. Appreciation was expressed for the lessons learned in that process which could be built upon in the future.

The Executive Committee ***recommended*** *that monitoring be affirmed as a continuing issue for the ecumenical agenda and that such work should be envisaged elsewhere in Africa and in other parts of the world. The experience of EMPSA should be taken up in the Consolidated Africa Programme and this methodology recognised in the Programme to Overcome Violence.*

Further, the Executive Committee ***reiterated*** *the Council's commitment to*

supporting the South African churches and the SACC, and recommended that the WCC facilitate an International Conference on South Africa.

Responding to a request for clarification, Mr Kobia explained that the EMPSA programme has shown that monitoring is a wider process and need not be limited to the monitoring of elections; the democratisation process in different countries of Africa should be included in this work of the churches, such as in Mozambique, but in other areas also. Guidelines for monitoring peace are being worked on, and will be circulated in due course.

Regarding the objectives of the International Conference on South Africa (referred to in the above recommendation), Mr Kobia said that it was meant to provide a platform for the churches and the SACC to articulate their vision of a new South Africa, and to provide a chance for them to interact with the international community. As a result, work could begin on setting up programmes to implement that vision. The dates for the Conference were still being negotiated.

Ms Gcabashe stressed the importance of this meeting taking place as soon as possible, otherwise she feared South Africa would be forgotten. There was a strong feeling that plans for reconstruction must be made before the momentum is lost, and done in interaction with South Africa's international partners so that a programme can be established which is crucial for the churches and for the SACC now.

5.4 ***Programme to Overcome Violence***

The Sub-committee **received** with appreciation a progress report on the formulation of the proposal of the Programme to Overcome Violence. In affirming the process, it underlined the need to include various approaches and methodologies adopted by other Units of the Council.

*The Executive Committee **recommended** that a progress report be brought to its meeting in February 1995, to include a detailed outline of the proposal for the Programme to Overcome Violence. Two issues identified for inclusion were: the question of the theological or any other justification of military power, and the need to give attention to the issue of violence against women. This proposal is to be brought to the Central Committee meeting in 1995.*

5.5 ***The Consolidated Africa Programme***

The Sub-committee received a report on the Consolidated Africa Programme and noted with concern that the progress on its implementation has been slower than originally hoped for.

The Executive Committee ***requested*** *the General Secretary to make every effort to speed up the process, and report further to the next meeting.*

6) Activities Report of Unit IV - Sharing and Service (see also pp.19-21)
The Sub-committee **received** the report of Unit IV, and gave special attention to the Emergency Review Process. The Executive Committee ***recommended*** that:

6.1 *In order to increase the capacity of the ecumenical response to emergencies by agencies and local churches and other partners, they be brought together into a common network of mutual support and cooperation, with*
- *the name of Action by Churches Together - ACT;*
- *a common logo which allows its members to share a common identity and also to retain their own;*
- *an ACT Emergency Committee, representing all members of the network and including appropriate experience and skills;*
- *an executive of that committee;*
- *a secretariat to service the committee with at least three executive staff members together with appropriate support staff.*

6.2 *In order to maintain the momentum towards realising these agreed aims, an interim WCC Emergencies Committee be set up forthwith comprising not more than twelve members, including two communicators, to act as a joint committee together with the Emergency Working Group of the Lutheran World Federation (LWF):*
- *to respond jointly to emergencies from now on;*
- *to work out further the details of the proposals for the ACT Emergency Network;*
- *to advise those involved in the process leading up to the final decisions of the Council of the LWF in June 1995;*
- *subsequently to pass on their interim responsibilities to the new ACT Emergency Committee.*

*

As indicated elsewhere in these minutes (Unit Activities Reports), Unit Executive Directors were asked to select a few items for more concentrated attention, requiring some guidance or action by the Executive Committee. However, during the presentation of the Programme Sub-committee report with its recommendations on a number of Unit-related matters, Dr Aagaard raised the question of how to distinguish

between those items requiring policy decisions and those that are ongoing tasks, accountable to the respective Unit Commissions?

Dr Ariarajah agreed that strictly speaking, only policy matters were brought to the Executive. But in reporting programmes, wishes were sometimes expressed that were not mentioned elsewhere, and it was difficult to know whether to limit them to written reports or bring them as recommendations.

The General Secretary suggested that at the next meeting of the Executive, on the basis of a proposal to be worked out with the Officers, some understanding should be reached prior to Sub-committee meetings as to the kind of report the Executive requires of a Sub-committee. This would help them to operate within a clearer framework.

Dr Tolen pointed out that, since the restructuring, the task of the Commissions was advisory, while decision-making rested with the Executive and Central Committees. If the Executive did not look at programmes because that was seen as the task of Commissions, what was in fact its role? Surely it was not only to see that guidelines set by Central Committee were adhered to, but to understand and keep *au courant* with the whole range of the Council's work.

14. DATE OF NEXT MEETING

The next meeting of the Executive Committee will take place at the John Knox Centre, Geneva, from **8-12 February 1995** (arrival 7th, departure 13th February).

15. CLOSING ACTIONS

The Moderator expressed gratitude on behalf of members of the Executive Committee and staff to all those who in various ways had helped ensure the smooth running of the meeting:

- His Beatitude Patriarch Teoctist of Romania
- Father Ioan Sauca (Romanian Orthodox Church) for local arrangements, including the worship services and the choir
- Father Michael Tita (Romanian Orthodox Church - Patriarchate) for the many local arrangements

- Bishop Teofane, (Ecumenical Officer of the Romanian Orthodox Church) and his personnel for local arrangements
- Father Martti Sidoroff of AIDROM, for the ecumenical contacts
- Fr Liviu Popa, for his assistance with matters of protocol
- Father Ionescu and his kitchen staff for the meals
- Father Tzeugea for coffee and tea service
- Elena and Adrian for their help as stewards
- Father Vladut, Director of the Residence
- the nuns of the Residence, as well as the three porters
- the microphone technicians; the many drivers
- the minute writer, Rosemary Green
- the WCC staff, Ursula Zierl and Brigitte Constant, in the Conference office.

Gifts were presented to those involved in local arrangements for the meeting as tokens of appreciation.

The Moderator adjourned this meeting of the Executive Committee at 12.20 on Monday 19 September 1994.

Bishop Zacharias led the closing prayers.

APPENDIX I

ATTENDANCE

Presidents:	Prof. Dr Anna-Marie Aagaard
	Bishop Vinton Anderson
	Bishop Leslie Boseto
	His Beatitude Patriarch Parthenios
	His Holiness Pope Shenouda
	Dr Aaron Tolen
Officers:	Archbishop Aram Keshishian (Moderator)
	Ephorus Dr Soritua Nababan (Vice-Moderator)
	Pastora Nélida Ritchie (Vice-Moderator)
	Rev. Dr Konrad Raiser (General Secretary)
Members:	Ms Marion Best
	Mr John Briggs
	Metropolitan Daniel of Moldavia and Bukovina
	Ms Beatrice Danquah
	Ms Virginia Gcabashe
	Rev. Dr Margot Kässmann
	Ms Maryssa Mapanao-Camaddo
	Rt Rev. Dr J. Henry Okullu
	Rev. Valamotu Palu
	Ms Birgitta Rantakari
	Bishop Melvin G. Talbert
	Gr. Prot. Dr Georges Tsetsis
	Rt Rev. Dr Zacharias Mar Theophilus
Apologies:	Rt Rev. Drexel Gomez
	Metropolitan Kirill of Smolensk
	Very Rev. Leonid Kishkovsky
	Mrs Priyanka Mendis
	Rev. Eunice Santana
Substitute:	Archimandrite Nestor Zhiliaev

Guests:	Prof. Ion Bria (Romanian Orthodox Church) Bishop Nifon of Slobozia and Calarasi (Romanian Orthodox Church, member of CC) Dr Dezsp Nistua (Reformed Church of Romania) Rev. Samuel Piringer, (Evang. Church of the Augsburg Confession, Romania) Bishop Serapion (Coptic Orthodox Church)
Visitor:	Mrs Vivienne Anderson (USA)
Staff:	Ms Carole Anderson Rev. S. Wesley Ariarajah Ms Jeanne Becher Mr Huibert van Beek Rev. Myra Blyth Rev. Michael Davies Rev. Dwain Epps Rev. Dr Thomas FitzGerald Ms Aruna Gnanadason Mr Samuel Isaac Rev. Samuel Kobia Mr Jan Kok Rev. Ana Langerak Mr Georges Lemopoulos Rev. Ofelia Ortega Rev. Clifford Payne Rev. Hugh Pettingell Mr Günter Rath Dr Deborah Robinson Rev. Ioan Sauca Rev. Carlos Sintado Ms Jean Stromberg
Minute-writer:	Ms Rosemary Green
Administration:	Ms Brigitte Constant Ms Ursula Zierl

APPENDIX II

MEMBERSHIP OF SUB-COMMITTEES

Sub-committee on Staffing and Nominations

Ephorus Dr Soritua Nababan	Moderator
Ms Marion Best	
Mr John Briggs	
Ms Virginia Gcabashe	
Bishop Drexel Gomez	(absent)
Metr. Kirill of Smolensk	(absent)
His Beatitude Parthenios	
Rev. Valamotu Palu	

Sub-committee on Finance

Ms Birgitta Rantakari	Moderator
Prof. Anne-Marie Aagaard	
Bishop Vinton Anderson	
Very Rev. Leonid Kishkovsky	(absent)
Ms Maryssa Mapanao-Cammado	
Bishop Henry Okullu	
Rev. Eunice Santana	(absent)
Bishop Melvin Talbert	

Sub-committee on Programme

Rev. Nélida Ritchie	Moderator
Bishop Leslie Boseto	
Metr. Daniel of Moldavia	
Ms Beatrice Danquah	
Dr Margot Kässmann	
Ms Priyanka Mendis	(absent)
H.H. Pope Shenouda	
Dr Aaron Tolen	
Dr Georges Tsetsis	
Bishop Zacharias Mar Theophilos	

APPENDIX III

REPORT ON PUBLIC ISSUES

While the international scene approaching the mid-1990s remains one characterized by internal and inter-state conflicts, there have been some notable signs of progress toward the resolution of several of the major international conflicts which have deeply marked the past quarter century.

The central public issues focus of Central Committee in Johannesburg in January 1994 was the situation in Africa, with special reference to South Africa. Since then, the **South African elections**, constantly threatened by new outbreaks of political strife, violence and loss of precious human life, were carried out on schedule in a remarkably orderly fashion. The emotion expressed by those who had waited for generations to cast their vote in a truly democratic election will long be remembered by those who shared the experience directly, as did the election monitors deployed through the Ecumenical Monitoring Programme in South Africa (EMPSA), and by millions around the world who were able to follow the progress of the voting through the extensive television coverage. The transition to a government freely elected by the majority of South African citizens was achieved nearly without incident, thanks in no small part to the wisdom and generosity of the elected political leaders in forming a multi-racial coalition government. Many challenges lie ahead, but there is ample reason to give thanks to God for this remarkable achievement.

The **peace process in the Middle East**, on which the Executive Committee commented in September 1993, has continued. An agreement between Jordan and Israel gave greater solidity to the Israel-PLO Agreements, and there is growing hope that negotiations with Syria will have positive results soon. Here again, the transition has been comparatively smooth, despite tragic instances of violence which have intervened and claimed the lives of Israelis and Palestinians alike. The application of the Israel-PLO accords has been somewhat expanded. The withdrawal of Israeli forces and the assumption of control by rapidly-organized and trained Palestinian police proceeds gradually, and despite the deep remaining tensions within both camps there is reasonable hope that the peace will take root for the benefit of Israelis, Palestinians and citizens of the Arab nations alike.

Neither of these achievements, however, can be judged as irreversible for the moment. Much depends on the sagacity of civic, political and religious leaders in all cases, and very especially on the full assumption of the obligations to provide

the essential political and financial support of the international community to enable the new governments to commence rapidly the reconstruction of societies wracked by decades of conflict and injustice, and to build an infrastructure capable of building and sustaining new, effective civil societies. The slow response of those who have made major commitments to this task of reconstruction is troubling and potentially dangerous in both instances.

The recent success of negotiations to bring an end to terrorist violence in **Northern Ireland** is also a major breakthrough. It is too early to judge whether the agreement of the IRA to cease its use of violence and to use the means of negotiation will be accepted by militants on all sides, but new hope is awakened in communities desperately tired of violence and constant fear. An ecumenical delegation from WCC, CEC, and WARC went to the area immediately after these announcements and reported on ways in which the churches can nurture these new seeds of hope.

At the time of writing, there are also early indications of a possible breakthrough in **Sri Lanka**, where a national election brought a new government into office favourable to a negotiated settlement with the Tamil armed opposition. Reportedly, the leadership of the LTTE has indicated its willingness to engage in talks to resolve this conflict which has negatively impacted the region as a whole.

Some of the conflicts in the territory of the **former Soviet Union** have cooled down, though only a few are on the way to lasting settlements. Nevertheless, the recent departure of Russian troops from Eastern Germany and from Estonia has been welcomed as a further step away from the long, painful era of Cold War and foreign military occupation.

Commemorating the end of World War II

Commemorations and celebrations of events which led to the defeat of fascist regimes and **the end of World War II** have also begun. All have stirred memories of those terrible years of genocide, foreign occupation, forced conscription and sacrifice on the part of the populations of both aggressors and liberators.

During the coming year, many more commemorations will take place in Europe. Many will be joyous celebrations of anniversaries of liberation as the recent one in Paris. Others, however, will be occasions to recall the beginning of dark decades of occupation and oppressive rule by foreign powers and their armies, or of periods of intensified repression by totalitarian regimes.

The WCC, which was very actively involved in efforts of reconciliation, support for resistance movements, and opposition to fascism especially in Western Europe,

has good reason to join these peoples in celebration. At the same time, we must not forget that this was a *world* war. Too often ignored in the Western press is the terrible suffering inflicted upon the peoples of Asia and the Pacific by the brutal occupation of their lands by the Japanese. In recent years, the WCC has assisted advocates of so-called "comfort women", pressed into sexual servitude by the Japanese forces, to present their case for compensation to the UN Human Rights Commission. The continuing suffering of these women and their families, occasioned in no small part by the inexcusable delay of the world to recognize their inhuman treatment nearly a half-century ago, is a poignant expression of the lasting consequences of war. At long last, Japan has been obliged to confess its guilt in this and other atrocities for which it was responsible in the first half of this century (as the Japanese churches did long ago), but for many Asians these official confessions and apologies come too late and do not go nearly far enough. This solidarity of the churches with the "comfort women" has sought, on the one hand, to help right a terrible wrong. But on the other, it underscores the fact that rape and sexual abuse, especially of women, continues still today to be a common practice in times of war and social conflict.

It is appropriate, too, to recall that the end of WWII was also the beginning of new periods of colonial or neo-colonial domination throughout Asia, Africa, the Caribbean, Latin America, the Middle East and the Pacific, as the victors of the wars centred in Europe and the Pacific divided the spoils and moved to consolidate their gains. The division of Korea in August 1945, which still continues, foreshadowed the Cold War. Many peoples of the Pacific had their islands confiscated by Western powers and turned into testing grounds for nuclear weapons, threatening the well-being of a whole region. Seeds of conflict sown then continue to grow into terrible human disasters, such as those seen today in the Caribbean in Haiti and Cuba, to which the common response tends to remain a military one.

World War II was the proof that there is no "war to end all wars." Its aftermath reconfirmed this truth, as militarism spread as an instrument of foreign and domestic policy. Regional wars followed by the hundreds, often fought as proxy wars between super-power blocs. Some of those were many times more destructive than the worst battles fought in the early 1940s. Some statisticians have asserted, for example, that the United States Air Force dropped more tons of bombs on Vietnam than had all sides in the European Theatre during WWII.

The Ecumenical Programme to Overcome Violence

Recognizing the growing impact of reliance on force as a means of resolving conflicts, and the degree to which this has led to a rising global culture of violence, Central Committee in Johannesburg created a **programme to overcome violence**,

challenging the churches to explore together how they might intensify their efforts to build a counter-culture of peace, and to equip themselves to be peacemakers capable of employing non-violent means of dealing with conflicts at all levels of human society.

As ecumenical work in the context of a programme to overcome violence goes forward during 1995 (designated by UNESCO as International Year for Tolerance), the churches might well reflect again on their own experiences leading up to, during and following World War II, during which the modern-day ecumenical movement was nurtured, and the World Council of Churches was formed.

The First Assembly of the World Council of Churches focused particularly on that experience. Notably, its message was not a triumphal statement proclaiming the victory of peace over war, good over evil. Rather, it took the form of a confession:

> When we look to Christ, we see the world as it is – His world, to which He came and for which He died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war. *We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put our loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.*
>
> ...As we are met here from many lands, we pray God to stir up His whole Church to make (the) Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love and to hope for His coming.
>
> Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be his witnesses and servants among their neighbours. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race

> discrimination, to stand by the outcast, the prisoner and the refugee. We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say "No" and to say "Yes" in truth. "No", to all that flouts the love of Christ, to every system, every programme and every persons that treats every man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war or urge war as inevitable; "Yes", to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who – even without knowing it – look for new heavens and a new earth wherein dwelleth righteousness...[1]

Willem Visser 't Hooft has written in his *Memoirs* that it was indeed an act of confession which made that Assembly possible at all. After a decade of what became known as the *Kirchenkampf* in Germany, during which the breach between Christians in the Confessing Church and the "German Christians" grew ever wider, an uninvited but warmly welcomed delegation from the World Council of Churches (in Process of Formation) arrived in Germany in October 1945 to accompany the first meeting of the new post-war Council of the Evangelical Church in Germany. As the first WCC General Secretary put it:

> During the journey to Stuttgart some of us had talked at length about the purpose of our visit. It was clear that we should aim at the resumption of full ecumenical relationships.[2] On the one hand, we could not make a confession of guilt the condition for a restoration of fellowship, for such a confession could only have value as a spontaneous gesture; on the other hand, the obstacles to fellowship could only be removed if a clear word were spoken. Pierre Maury... suggested that we should say: "We have come to ask you to help us to help you."

Two days later the "Stuttgart Declaration" was issued, which said in part:

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[1] Message of the First Assembly of the World Council of Churches, Amsterdam 1948. Emphasis added.

[2] The German Evangelical Church had withdrawn following a 1939 letter from the WCC leadership challenging a statement by German church leaders which stated that any by a nationalistic expression of the Church "is a political degeneration of Christianity," and that "The Christian Faith is the unbridgable opposite to Judaism".

> With great pain do we say: through us has endless suffering been brought to many peoples and countries. What we have often borne witness to before our congregations that we declare in the name of the whole church. True, we have struggled for many years in the name of Jesus Christ against a spirit which has bound its terrible expression in the national socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently. Now a new beginning is to be made in our churches.

When this statement was read to the WCC delegation, Maury is said to have replied that the other churches would not say:

> "Now at last the Germans have repented," but rather consider the German declaration as a call to renewal of their Christian life and to the common task of re-christianizing Europe.

Without such a meeting and this confession, Visser't Hooft concludes, "it would have been impossible to create the spiritual conditions for the inauguration of the World Council at Amsterdam in 1948."[3]

This early chapter of ecumenical history has particular relevance to the common efforts of the churches today to build a culture of peace.

Contemporary Challenges to the Ecumenical Fellowship

In recent months, analogous challenges to the fellowship which have emerged or become more acute, and begin to awaken greater passion and a greater sense of urgency than at almost any other time since that First Assembly.

The issues raised for the ecumenical movement as a whole are complex and difficult, as an earlier background paper on public issues prepared for the Central Committee (Geneva, 1992) suggested:

> ...there has been a global explosion of conflicts arising from racial, ethnic and national tensions. Some of these have gained particular attention in the international media, others have passed nearly unperceived outside the affected communities. Some have wrought terrible destruction upon all parties. Others have left dominant groups virtually unscathed while racial, ethnic, national and religious minorities have been driven deeper into the depths of despair. Some

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[3] W.A. Visser't Hooft, *Memoirs*, London, 1973.

conflicts, like the present one in Bosnia-Herzegovina, have reached proportions which pose present threats to international peace and security. Others expose masses of people to death by neglect and starvation. Together , these inter-related trends pose virtually unparalleled challenges to the churches and to an ecumenical movement committed to the unity of the church and of humankind.

It is in **Africa** where ethnic conflicts - exacerbated by colonial rule and its exploitative division of traditional lands - combined with desperate poverty have placed the greatest multitudes at imminent risk. Ethiopia, Somalia and Sudan have suffered most of late, but the widespread famine there is spreading across the continent, both feeding upon and giving rise to other ethnic disputes and conflicts, many of them originally stimulated and sustained by external political interests. Between the cataclysmic wars in Biafra and Liberia were two decades of destructive conflicts with historical roots and modern complexities akin to those we see today in Europe. They remain little-known, quickly forgotten and as a result are now only secondary beneficiaries of the international resources now being mobilized for humanitarian assistance and of international help for peace-keeping and conflict resolution.[4]

[In such situations] peoples look inward for the strength to survive, drawing on all their resources: common historical experience, family or other social bonds, and shared sources of spiritual strength. Many churches have been caught in this tension. In some cases, they have for centuries been the guardians of their nations' languages, cultures, and identities, galvanizers of the peoples' will to survive and to prevail in times of crisis. In other situations the Christian faith has been the solid rock upon which the oppressed, the colonized and the enslaved have stood in trying times...

How can ... churches caught in the terrible trials of their peoples where survival itself is at stake continue to serve their people's spiritual needs; minister to their doubts and fears; console their losses; and offer hope: and at the same time give full expression to the universal love of God expressed in the sacrifice of the Son for all nations?

It was in response to this question, in part, that the ecumenical movement was formed. Each generation of ecumenical leaders has had to reformulate its answer. How do we go about finding the faithful answer in our time? How do we heal the wounds being inflicted in our own fellowship in this tumultuous

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[4] A joint CCIA-PCR Consultation on "Ethnic Conflict in Africa", Lusaka, July 1994 explored these issues in greater depth. The report is in preparation.

> age? ...How are we to confront this reality as churches together, reaching out in love across that divide as well in common witness with people of all faiths that a just and peaceful world order based on mutual respect is possible?[5]

These questions have become more pressing in the light of two particular cases which have come especially to the fore in this period, and have attracted considerable public attention: the role of WCC member churches in the former Yugoslavia and in Rwanda.

In **Rwanda**, there is growing evidence of the complicity of some church leaders with political groups and militia who appear to have organized the first massacres of Tutsis and politically suspect Hutus, and to have fanned the flames of ethnic hatred into the genocidal furor which ensued. According to reports gradually being gathered from refugees and people who stayed behind, pastors, priests and lay leaders may well have been among those who betrayed people of another ethnic group, or even participated directly in the killing.

One must immediately add that some pastors, priests and lay leaders have accompanied their people to the refugee camps where they seeking to minister to their pain. Stories are emerging of people, certainly many of them Christians, who sacrificed their own lives trying to shield members of another group.

More cases of both betrayal and martyrdom will certainly emerge in the days ahead. But the bitter memory of those who preached the love of God and served as leaders of churches who abandoned or betrayed members of their own flock will long remain in the land. Clearly, the ecumenical movement cannot ignore this reality. While insufficient evidence is in hand to name individuals related to the churches who may have been involved, the WCC and the AACC have taken the position that no one should be shielded from international inquiries aimed at establishing the truth about those responsible for this slaughter.

It is not at all clear that one can apply the criteria to this situation that derive from the German church experience between 1933 and 1945, but the questions inevitable arise: Where are the prophets in these churches? Have there been the likes of a Dietrich Bonhoeffer here, whose message has been expressed in words and actions which have been ignored by or inaccessible to the churches outside? Has there been the equivalent of a "Confessing Church" in Rwanda which we have failed to recognize or to support? Had the churches abroad been more attentive to the attitudes

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[5] "Note on resurgent racism, ethnocentrism and nationality conflicts", WCC Central Committee, Geneva, 1992.

of some church leaders in Rwanda, would their churches have been denied admission to the fellowship, or pressed harder to assume their responsibility as peacemakers and witnesses to the love of Christ for all people? Do we expect a confession from the new church emerging in Rwanda of Christians' complicity? Must we confess, as an ecumenical fellowship, along with our forbears in the First Assembly, that

> We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put our loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

The broad Church World Action - Rwanda programme being implemented now by the churches of Africa and beyond call for intensive efforts to help rebuild multi-ethnic communities and a new, more tolerant Rwandan society. Central to those efforts will be to assist Rwandan christians to reconstitute a faithful, servant church. How do we prepare ourselves for this? Of what corrections of our own behavior are we in need in order to be regarded as bearers of the Word of God in a suffering Rwanda?

In the **former Yugoslavia**, it has been in particular the stance of the Serbian Orthodox Church which has become increasingly controversial, and which has led some churches to ask publicly whether, as a result, it has not disqualified itself from membership in the ecumenical fellowship. Though the Holy Synod of this church has repeatedly affirmed that it stands for peace and decries the suffering of all people caught up in the war in Bosnia-Herzegovina, its actions have been perceived as narrowly nationalist and a contributing factor to the repeated blocking of the acceptance of all proposals to achieve a negotiated peace.

More intensively and over a longer period of time than in the case of Rwanda, the WCC, the Conference of European Churches and their member churches have repeatedly discussed these questions with the leadership of the Serbian Orthodox Church, and often challenged it to assume greater responsibility for ecumenical and interfaith dialogue in search of peace and to play a greater role in channeling humanitarian assistance to all victims of the war without distinction.

At the same time, the WCC has sought to listen to this church's views. It has challenged simplistic interpretations of this complex conflict which have tended to

lay exclusive blame on the Serbs for aggression and atrocities in the war. In public statements and publications, it has sought to foster a more balanced, factually correct interpretation of the facts and of the history of the region which has helped to shape contemporary attitudes of ethnic hatred and an appetite for revenge.

The Council has also sought to be sensitive to the confessional stance of this church, and has accepted its sense of vocation to serve the people with which it has been historically identified as a local Orthodox church. At the same time, it has ceaselessly urged the church to recognize that in such a situation as this where there are justifiable historical territorial claims and vindications against injustices, there is no absolute justice possible for any side, and that compromise is necessary for the achievement of the peace desperately needed by all.

The Council has also recognized the particular circumstances of this church, emerging only now from under the restrictions and prohibitions of decades of often repressive atheistic rule, and living still today in a highly secularized society within which it seeks to reassert its historic role. And it has challenged the church, while remaining faithful to respected traditions, to equip itself for prophetic witness and the ministry of consolation and conciliation in the circumstances in which God calls it to live today.

The questions raised above in relation to Rwanda come back in this connection. An international tribunal has been established to identify and judge persons who have contributed to crimes against humanity in the wars which have raged in Bosnia-Herzegovina. Will there be priests of this or other churches charged with fanning the flames of racial and ethnic hatred, with encouraging those who have committed atrocities by giving God's blessing to their hateful acts, with other forms of complicity with those who have denied peace and pursued war no matter the price? What is to be our stance in this regard? What does it mean to stand with the people of God, irrespective of the expression of their faith, when they are pitted against one another by competing and mutually exclusive claims for justice?

Is there a need for confession also here? Where are the voices of reason and moderation in this church? Are we, as an ecumenical fellowship able to identify them, to listen and to hear them? What is our own complicity, and what have each of us to confess as churches in nations directly or indirectly involved not only with the present conflict, but with the histories which have brought these peoples to such a pass?

Living in koinonia today

Two cases of challenges to the *koinonia* today have been laid out here. But as

members of the Executive Committee will recognize, the list of member churches confronted with the challenge of faithfulness to the Gospel of Christ given to all people and nations without distinction is long indeed. To some degree, every church must search its conscience.

Visser't Hooft, in an article he contributed to the study series for the First Assembly, *Man's Disorder and God's Design*, reflected on the ecumenical dilemma:

> The demand that the churches as gathered together in the World Council should speak out and take a clear stand in relation to the idolatries, the doctrines and temptations of our chaotic age, comes with all the more insistence now that a number of the churches have, after a very long period of silence, realized again that the Church has a prophetic ministry to perform. This insight must permeate the whole ecumenical Church. Such common testimony has an especial significance for minority churches or for churches suffering isolation. But the world also needs to hear a clear united voice which confronts it with the reality of God's judgment and God's grace.
>
> But though it is clear that the churches *ought* to speak together, it is not so clear that they *can* speak together. The particular churches speak on the basis of their confessions (or) their confessional theologies. Their witness is an application of all that their members have heard and learned in their common effort to live by the revelation of God in Jesus Christ. Within these churches there may be considerable divergences and tensions, but there are nevertheless common "traditions" which enable each of them to speak in one voice.
>
> Now the World Council has no such background. It has nothing but its basis, which is interpreted in different ways. It has no common spiritual language. The meaning of witness and confession is understood differently by different churches. And while they are also at one in recognizing the authority of Holy Scripture, there are deep divergences between them as to the actual significance of that authority for the life of the Church.
>
> ...But we are leaders of a council in and through which the churches seek to re-establish the *koinonia* which they had lost. We cannot, therefore, refrain from praying and working for the manifestation of that *koinonia*. ...
> The World Council must then be ready to be used as the voice of the Una Sancta. And it must prepare itself for this task by eliminating all conditions

which keep it from witnessing and which it is in its power to eliminate.[6]

Speaking about the implications of membership in the World Council, Visser't Hooft continues,

> Participation in the Council must be based on a willingness to collaborate with other churches and on a readiness to share in serious common study concerning the witness of the Church to the world and concerning church unity. But there is more. Entrance into the World Council presupposes willingness to manifest together with other churches that measure of unity which is now granted to the churches in the Council and to strive with them for the manifestation of the full unity of the Church of Christ.
>
> ...But if it is recognized that Christ is at work in other churches, it is the duty of each church in the fellowship to listen to the witness of these churches, to open itself to the truth of God which it may learn form them, and to be ready to let its own faith and life be enriched or corrected by this fraternal contact.
>
> Churches cannot treat each other as if they were sovereign states which defend the integrity of their rights and territory. They must on the contrary rejoice when the ecumenical situation leads to constructive battles and beneficial invasions. The members of the ecumenical family cannot adopt the principle of non-intervention. They let themselves be questioned by their fellow members. They exhort each other to greater faithfulness and to renewal of life. They call each other back to the Apostolic witness. They are their brother's keepers, and what ever concerns the churches confessing the same Lord, is their concern. If the World Council should do nothing else but set in motion this process of constructive and mutual challenge so that the churches cease to be on the defensive towards each other or to behave like rival states, and that they let themselves be transformed in the give and take of a common struggle for the truth of God – that alone will justify its existence.[7]

Subsequent WCC studies on the nature of *koinonia* have further elaborated these early affirmations, but Visser't Hooft's understanding remains in many ways normative.

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[6] W. A. Visser't Hooft, "The Significance of the World Council of Churches," *The Universal Church in God's Design,* London, 1948, pp 188ff.

[7] *ibid.*

As the "source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His,"[8] the churches have grown together in mutual understanding of their common witness and mission.

One manifestation of this is the work being accomplished by the Panorthodox Preconciliar Conferences. Given the fact that among the tensions developing today within the ecumenical movement are ones which tend to view the differences in confessional terms, it may be useful to conclude these reflections with insights developed in one of their recent papers which are especially relevant to the challenges outlined above:

> The Orthodox Church...has placed at the top of the agenda of the Holy and Great Council the theme "Contribution of the local orthodox churches to the realization of the Christian ideals of peace, liberty, fraternity and love between the peoples, and to the suppression of racial discrimination." This is not a concern of the Orthodox Church alone. The question of peace concerns all christians, all religions, and, in diverse forms and variants, joins the concerns of the whole of humanity... (It) is indispensable to promote inter-christian collaboration in every direction to safeguard the value of the human person, and...the good which is peace, in order for the peaceful efforts of all christians to acquire greater weight and force.
>
> ...The Orthodox churches are called to contribute to inter-religious dialogue and collaboration as a means to suppress fanaticism everywhere; by so doing they work for reconciliation of the peoples and the triumph of the good which liberty and peace constitute in the world, in the service of humanity today, irrespective of race and religion....
>
> ...The Christian teaching on the "unity of all things" in Christ (Eph. 1:10) has re-established the sacredness and eminent grandeur of the human person, abolishing thereby the deep causes of division, alienation, racial discrimination and hate. The integration in Christ of all humankind and of the world has brought about its organic reunion in one single body, and thus it is written, "There is neither Jew nor Greek...(Gal. 23:28)...
>
> The Orthodox Church refuses racial discrimination (and joins in) combating all forms of discriminations against different minorities. A minority, be it religious, linguistic or ethnic, must be respected for itself. Human liberty is

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[8] Message of the Oxford Conference on Church, Community and State, 1937.

inseparable from the liberty of the community to which the individual human being belongs. Every community should evolve and develop according to its own particularities. In this respect, pluralism should reign in all countries.

...Witness for love means that the Orthodox Churches may intervene in situations which are judged contrary to the Gospel and their tradition. We recognize the emerging necessity of prophetic mission of Orthodoxy, its duty to witness "to the hope that is in us" wherever progress toward peace, liberty, justice and fraternity, as well as to respect for the human person as the image of God can be furthered...

(Thus) we struggle against all forms of fanaticism and intolerance among men and peoples; because we proclaim the incarnation of God and the "divinization" of man without cease, we defend human rights for all men and peoples; because we live the divine gift of liberty thanks to the redemptive work of Christ, we can announce most fully its universal value for every man and people; because, nourished by the body and blood of the Lord in the holy Eucharist, we experience the need to share the gifts of God with our brothers, we understand better hunger and privation and we struggle for their abolition; because we await a new heaven and earth, where absolute justice will reign, we engage *hic et nunc* for the rebirth and renewal of man and of society.

...The Orthodox Churches appeal to the whole world to join in the common task of establishing love and peace among men and the peoples.[9]

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[9] "The Contribution of the Orthodox Church to the Realization of Peace, Justice, Liberty, Fraternity and Love between the Peoples, and to the Suppression of Racial and Other Forms of Discrimination," Doc. 5, III. Panorthodox Preconciliar Conference, November 1986.

APPROVED BUDGET 1995

	Unit I Total	General	Activities	Projects	Unit II Total	General	Activities	Unit III Total
Income								
General	3,000,000	3,000,000			5,885,887	5,885,887		6,750,000
Activity Income	770,000		770,000		2,852,500		2,852,500	13,778,589
Project Income	950,000			950,000	0			0
Investment Income	275,000	275,000			160,000	160,000		450,000
Seconded Staff	0				0			803,000
Production Income	1,500,000	1,500,000			0			0
Miscellaneous	0				0			40,000
Transfers from own funds	0				1,103,735		1,103,735	0
Transfer from activities	0				288,000	288,000		0
TOTAL INCOME	6,495,000	4,775,000	770,000	950,000	10,290,122	6,333,887	3,956,235	21,821,589
Expenditure								
Salaries and related charges	3,709,467	3,709,467			3,688,735	3,354,000	334,735	5,045,000
Professional services	0				0			0
Grants	950,000			950,000	2,493,000		2,493,000	4,900,000
Governing bodies	180,000	180,000			219,600	129,600	90,000	260,000
Meetings and Consultations	1,020,000	250,000	770,000		1,108,000	485,500	622,500	8,450,000
Staff travel and hospitality	182,000	182,000			263,600	211,600	52,000	250,000
P T T charges	65,000	65,000			191,160	47,000	144,160	250,000
General supplies	146,900	146,900			91,500	66,000	25,500	200,000
Production of publications	80,000	80,000			505,800	179,000	326,800	250,000
Bossey	460,000	460,000						
Transfer out	0				125,000	125,000		0
Depreciation	0				0			
TOTAL EXPENDITURE	6,793,367	5,073,367	770,000	950,000	8,686,395	4,597,700	4,088,695	19,605,000
SHARED COSTS								
Block Grant	916,310	916,310			916,310	916,310		916,310
Turnover	103,673	103,673			124,621	124,621		312,735
FTE's	335,153	335,153			472,988	472,988		697,266
Rooms	185,175	185,175			298,338	298,338		349,775
	1,540,311	1,540,311	0	0	1,812,257	1,812,257	0	2,276,086
TOTAL EXPENSES	8,333,678	6,613,678	770,000	950,000	10,498,652	6,409,957	4,088,695	21,881,086
Balance	(1,838,678)	(1,838,678)	0	0	(208,530)	(76,070)	(132,460)	(59,497)

APPENDIX IV

General	Activities	Unit IV Total	General	Activities	Total Gen sec	Total Relations & Communic.	Total O M F	TOTAL
6,750,000		8,512,530	8,512,530		85,000	687,500	67,000	24,987,917
	13,778,589	60,900,000	780,000	60,120,000				78,301,089
		0						950,000
450,000		2,200,000	400,000	1,800,000		12,000	370,000	3,467,000
803,000		0						803,000
		0				1,349,143	2,060,300	4,909,443
40,000		0				70,000	569,000	679,000
		0			(272,000)	575,000	363,800	1,770,535
		1,110,000	800,000	310,000			16,000	1,416,000
8,043,000	13,778,589	72,722,530	10,492,530	62,230,000	(187,000)	2,693,643	3,448,100	117,283,984
5,045,000		5,672,285	5,672,285		1,966,090	5,206,128	7,447,543	32,737,248
		50,000	50,000					50,000
	4,900,000	61,000,000		61,000,000	135,000	205,000	32,000	69,715,000
260,000		145,000	145,000		1,128,000	135,100	3,000	2,070,700
	8,450,000	150,000		150,000	15,000	483,500	172,900	11,399,400
	250,000	440,000	320,000	120,000	152,000	334,050	84,000	1,705,650
150,000	100,000	200,000	200,000					706,160
100,000	100,000	155,000	155,000		117,650	1,210,445	1,615,154	3,536,649
50,000	200,000	160,000		160,000		1,180,500	17,800	2,194,100
								460,000
		1,110,000	310,000	800,000				1,235,000
		31,000	31,000		12,500	103,080	895,341	1,041,921
5,605,000	14,000,000	69,113,285	6,883,285	62,230,000	3,528,240	8,857,803	10,267,738	126,851,828
916,310		916,310	916,310		(3,665,240)			0
312,735		1,256,034	1,256,034			195,431	(1,992,494)	0
697,266		864,757	864,757			646,379	(3,016,543)	0
349,775		493,800	493,800			483,513	(1,810,601)	0
2,276,086	0	3,530,901	3,530,901		(3,665,240)	1,325,323	(6,819,638)	0
7,881,086	14,000,000	72,644,186	10,414,186	62,230,000	(137,000)	10,183,126	3,448,100	126,851,828
161,914	(221,411)	78,344	78,344	0	(50,000)	(7,489,483)	0	(9,567,844)
					Undesignated Income Available			8,130,000

APPENDIX V

SPECIAL FUND TO COMBAT RACISM

GRANTS 1994

* Groups having received a grant in former years
(from either the Special fund or PCR Programmatic Categories)

GROUPS OF THE RACIALLY OPPRESSED

	US$
(A) South Africa	
1. The Women's Development Foundation*	20,000
(B) Indigenous Peoples	
ASIA/PACIFIC	
Australia	
2. Aboriginal & Islander Commission	15,000
Hawaii	
3. Hawaii Ecumenical Coalition*	8,000
4. Pono Kaulike, Inc. - Ka Lahui Self-Governance Project	8,000
Thailand	
5. Asia Indigenous Peoples Pact*	10,000
LATIN AMERICA	
Costa Rica	
6. Asociacion Cultural Sejekto de Costa Rica (Cultural Centre "Sejekto" Costa Rica	7,500
Ecuador	
7. Federación Indígena y Campesina de Imbabura (FICI) (Indigenous & Peasant's Federation in Imbabura)	15,000

Peru
8. Pueblo Indígena Ashéninka del Alto Perene
(Indigenous Population Ashéninka in Alto Perene) 7,500

NORTH AMERICA

Canada
9. Lubicon Lake Cree Nation* 7,000

USA
10. Alliance of Indigenous People 5,000

(C) Women Under Racism

LATIN AMERICA

Brazil
11. Casa de Cultura da Mulher Negra*
(Cultural Centre for Black Women) 9,000

NORTH AMERICA

Canada
12. Nova Scotia Native Women's Assoc.* 5,000

USA
13. Fuerza Unida* (United Strength) 9,000

EUROPE

Germany
14. Al-Dar, Arabischer Frauenverein
(Arab Women's Association)* 8,000

(D) Racism and Ethnic Conflicts

AFRICA

Nigeria
15. Movement for the Survival of
Ogoni People* 13,000

EUROPE

Britain

16. African Churches Council for Immigration and Social Justice*	10,000
17. Newham Monitoring Project*	10,000

Germany

18. Antirassistische Initiative e.V.* (Antiracist Initiative)	12,000

LATIN AMERICA

Brazil

19. Instituto de Estudos da Religiâo (ISER)* (Institute of Religious Studies)	7,000
20. Sociedade Afrosergipana de Estudos e Cidadania (SACI)* (Centre for Studies & Citizenship "Afrosergipana")	6,000

Colombia

21. Centro de Conciliación Nacional "La Negritudes" (Centre for National Reconciliation "Las Negritudes")	8,000

NORTH AMERICA

USA

22. Barrios Unidos* (Joint Suburbs Action)	5,000
23. The Ten Point Coalition	5,000
24. Partners in Service for Peace, SALEM, Inc.	5,000
25. The People's Institute for Survival & Beyond*	5,000
26. Interfaith Prisoners of Conscience Project*	5,000

26 groups of the racially oppressed	**US$ 225,000**